The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. I: WHOLE NUMBER, 1250.] NEW-YORK, MARCH 1, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	8½ " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	9 "
	[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½	
n Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
Church of the Transfiguration	¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles	9 "
Church of the Holy Innocents	9 "
On Saints' days and other Festivals, 2d service 11	"
St. Luke's Church, Brooklyn	8½ "
	[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights	9 A. M.
St. Mary's Church, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at 7½ P. M.	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8¼ A. M. and 3½ P. M.

In St. Clement's Church, at 9 A. M. and 4½ P. M.

CALENDAR FOR MARCH.

4.	Second Sunday in Lent.
11.	Third Sunday in Lent.
18.	Fourth Sunday in Lent.
25.	Fifth Sunday in Lent.
	The Annunciation of the Blessed Virgin Mary.

APRIL.

1	Sunday before Easter.
6	Good Friday.
7	Easter Even.
8	Easter Day.
9	Monday in Easter-week.
10	Tuesday in Easter-week.
15	First Sunday after Easter.
22	Second Sunday after Easter.
25	St. Mark's Day.
29	Third Sunday after Easter.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Second Sunday in Lent, March 4, A. M. St. George's Chapel, Beekman street, New York. [General Ordination.]
E. St. John the Baptist, New York.
Third Wednesday in Lent, March 7, E. Transfiguration, New York.
Third Friday in Lent, March 9, P. M. Intercession, Carmansville, New York.
4th Tuesday in Lent, March 13, A. M. Northern Convocation, Troy.
4th Thursday in Lent, March 15, A. M. Christ Church, Rye. Cons'n.
4th Friday in Lent, March 16, E. Calvary, Williamsburgh.
4th Sunday in Lent, March 18, A. M. Christ Church, Williamsburgh.
P. M. St. Paul's, Williamsburgh.
E. St. Mark's, do.
Fifth Sunday in Lent, } March 25, A. M. St. Thomas's, New York.
Annunciation B. V. M. } P. M St. Luke's, do.
Sixth Wednesday in Lent, March 28, E. Christ Church, Brooklyn.
Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E. St. Mary's, do.
Thursday " " 5, E. Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's, New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.

⁂ Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

Western New York.—The new church at Oswego, the foundation stone of which was laid in October last, is regarded as an indication of the satisfactory progress the Church is making in that place. The following sketch from the *Oswego Times*, has an historical interest:—

The parish of Christ Church was organized on the 26th day of February, 1822, under the auspices of the Rev. Amos Pardee, one of the pioneer Missionaries of the Church in Western New York. At this period Oswego was a mere hamlet, with a single school house, in which the meeting was held. The first wardens then chosen, were James Bill and William Dolloway; and the following were the vestrymen: John Moore, Jr., Eleazer Perry, Theophilus S. Morgan, Nathan Farnham, Thaddeus Clark, Robert Cooley, Thos. Collins, and Moses P. Hatch. Of these, but four survive and remain among us—Mr. Dolloway, Mr. Farnham, Mr. Hatch, and Mr. Collins. In November, 1839, the Rev. Mr. McCarty entered upon his duties as Missionary of this station, when he found eleven communicants, only three of whom survive and remain among us. These facts, as illustrative of the changes wrought by the period of time assigned to a single generation, are instructive and impressive. On the completion of the Erie canal in 1824, Oswego lost the Western trade, which the place had enjoyed from the commencement of the present century, such as it was. The only channel of trade between the East and the West down to the opening of the Erie canal, was by Oswego, the Oswego river, Oneida Lake, and the Mohawk. In consequence of the diversion of this trade, the commerce, business, and population of Oswego declined from 1824 till the opening of the Oswego Canal in 1828, which gave a fresh impulse to the place. During the four years of depression, the Church remained stationary, but took a vigorous start with the returning prosperity of the village, and the present stone church on the West Public Square was completed and consecrated by Bishop Hobart, in January, 1829. To-day the eleven communicants found by him in Oswego have grown to well nigh three hundred. His Gothic Church has repeated itself in the Church of the Evangelists, and is now expanding into this, whose corner-stone has just been laid.

Massachusetts.—On Ash Wednesday the first of the "Price Lectures", for the season of Lent, was preached by the Bishop of the diocese in Trinity Church, Boston. The origin of these Lectures, according to the *Transcript*, was as follows:—

The foundation was by the will of William Price, Esq., dated 1770, which provides that the sum of sixteen pounds annually be appropriated for a course of sermons to be annually delivered in King's chapel in Lent. These sermons were to be preached by the rector of King's Chapel, Trinity Church, and Christ Church, commencing on Ash Wednesday. The will prescribes the manner and course of the services. The Ash Wednesday lecture was to commence at 3 o'clock, P. M., and to be upon "The duty, usefulness, and propriety of fasting and abstinence, or upon faith, or hope, or charity, or Christian morality." The second lecture to be on the second Wednesday in Lent, at 11 o'clock, A. M. Subject: "The defence of the Divinity, or miracles of our blessed Saviour, or against atheism or infidelity." The third on "The Catholic Church, or the excellency of the Christian religion." The fourth, on a vindication of the Church of England, as to government, doctrine, or discipline, or a discourse against heresy, schism, enthusiasm, or hypocrisy, or on the duty of obedience to kings and lawful authority from all persons professing Christianity." The fifth, "Against error and superstition, particularly against those of the Church of Rome." The sixth, on "Detraction or restitution, or on contentment or resignation, or on preparation for death." The seventh, on "Baptism, or confession, or absolution, or on the duty of public worship." The eighth, on Good Friday, at 3 P. M., on "The passion and death of Christ, or on the nature, necessity, and advantages of the holy communion."

"For the support and encouragement" of the said ministers, they were to receive as soon as the sermon is ended, the sum of forty shillings sterling each sermon. He also desired that a contribution should be taken up for the poor at the end of each service, to be collected at the church door or otherwise, and to which the church wardens were to contribute forty shillings annually. In case the wardens, vestry, and proprietors of King's Chapel did not accept this donation, the offer was to be transferred to the Trinity Church on the same conditions. The rector and wardens of King's Chapel did accept it in 1789, and the course of sermons was not commenced until Ash Wednesday in 1814, and has been continued to the present time, 41 years. The property from which this income was derived was an estate in Washington street, near Cornhill. The right of King's Chapel to the estate was afterward called in question by Trinity Church, and submitted to a long course of litigation. The result was a compromise made between the churches, according to which Trinity Church performs the conditions of the will, takes care of the property, and divides the income with King's Chapel. The Price estate has now become a very valuable property. It is leased on a ground rent for a term of years. A tablet to the memory of Mr. Price is placed in the Eastern end of the King's Chapel.

New Jersey.—On the First Sunday in Lent, in Christ Church, Bordentown, the Bishop admitted the Rev. Edward A. Foggo, Deacon, Rector-elect, to the order of Priests. The Rev. Prof. Hyde read morning prayer and presented the candidate, and the Bishop preached and administered the Holy Communion. In the evening, the Rev. Professor Hyde and the Rev. Mr. Foggo read prayer, and the Bishop preached.

The Bishop purposes making the Southern Visitation of the Diocese, in the following order:

St. Mary's, Burlington;—Sunday (fourth in Lent), March 18, morning (confirmation, communion).
St. Paul's, Camden;—Sunday (before Easter), April 1, morning (catechism, confirmation, communion).
St. John's, Camden;—Sunday, 1, evening (catechism, confirmation).
Trinity, Fairview;—Tuesday (before Easter), 3, afternoon.
St. Stephen's, Beverly;—Tuesday, 3, evening (confirmation).
Grace, Pemberton;—Wednesday (before Easter), 4, afternoon (catechism, confirmation).
St. Andrew's, Mount Holly;—Sunday (Easter), 8, evening (catechism, confirmation).
Trinity, Moorestown;—Tuesday, (in Easter Week), 10, morning (catechism, confirmation, communion).
Christ, Woodbury;—Thursday, 12, morning (catechism, confirmation, communion).
St. John's, Chew's Landing;—Thursday, 12, afternoon.
Ascension, Gloucester;—Sunday (first after Easter), 15, morning (catechism, confirmation, communion).
Grace, Haddonfield;—Sunday, 15, afternoon (catechism, confirmation).
St. Peter's, Freehold;—Tuesday, 17, morning (catechism, confirmation, communion).
Trinity, Middletown Point;—Tuesday, 17, afternoon.
Christ, Middletown;—Tuesday, 17, evening (catechism, confirmation).
Christ, Shrewsbury;—Wednesday, 18, morning (catechism, confirmation, communion).
St. James', Long Branch;—Wednesday, 18, afternoon.
Trinity, Red Bank;—Wednesday, 18, evening (catechism, confirmation).
Christ, Allentown;—Thursday, 19, afternoon.
Christ, Bordentown;—Thursday, 19, evening (catechism, confirmation).
St. Michael's, Trenton;—Friday, 20, morning (catechism, confirmation, communion).
St. Paul's, Trenton;—Friday, 20, afternoon (catechism, confirmation).
St. Peter's, Berkeley;—Saturday, 21, afternoon (catechism, confirmation).
St. Stephen's, Mullica Hill;—Saturday, 21, evening (catechism, confirmation).
St. Thomas', Glassborough;—Sunday (second after Easter), 22, morning (catechism, confirmation, communion).
Trinity, Swedesborough;—Sunday, 22, evening (catechism, confirmation).
St. George's, Penn's Neck;—Wednesday (St. Mark), 25, afternoon (catechism, confirmation).
St. John's, Salem;—Wednesday, 25, evening (catechism, confirmation).
Bridgeton;—Thursday, 26, afternoon.
Trinity, Princeton;—Tuesday, May, 15, morning (catechism, confirmation, communion).

G. W. Doane.

Pennsylvania.—Philadelphia has had a visit from the Bishop of Iowa, in the pursuit of his object in making a personal appeal to the Church for funds to carry out his diocesan objects. We find the following account of his proceedings in the *Episcopal Recorder*:

The Rt. Rev. Dr. Lee, of the diocese of Iowa, preached last Sunday in St. Luke's, St. Andrew's, and in the Church of the Advent, Philadelphia. In presenting the claims of the Western field, and especially of Iowa, the Bishop submitted a plan for the establishment and extension of the Episcopal Church, which has commended itself to the members of our communion, as especially adapted to the wants of his diocese. He proposes to raise a fund which shall be immediately invested in lands in Iowa, (which can now be purchased at the government price of $1 25 per acre,) which it is presumed in a few years, will yield a large profit over the original cost. This fund is to be placed in the hands of trustees (laymen) who shall be elected by the Convention of the Diocese of Iowa, and who shall invest it in the best manner for the benefit of the Church. It is thought that thus by a comparatively small present outlay, great future good will be accomplished. We learn that Dr. Lee will remain in this city for one or two Sundays more, and will preach in behalf of his mission in several of the churches. We hope that he will meet with great success, and do not doubt but all who listen to his plain and forcible statements will be convinced of the wisdom of his plan.

Maryland.—We have gratifying accounts of the growth of the Church in Baltimore. It is acertained that it has doubled itself there in the last fifteen years. There are now as many as sixteen church edifices, five of which will afford accommodation to upward of 1000 worshippers; four have an average of 700 to 800, while the rest will accommodate from 400 to 1000. The entire amount of sittings is reckoned at about 11,000,—or one seat to every 20 of the whole city population.

Great attention, we learn, has been paid by the Church in Baltimore to the relief of the distressed poor during the present Winter. Three of the clergy have been specially employed in the charitable work. One of these, the Rev. E. B. Tuttle, has published an interesting report of his labours for the month of January. He visited a large number of families, and rendered them assistance, which was most gratefully acknowledged. Mr. Tuttle received and distributed several hundred garments, $111 for various cases, and $47 also for supplying the poor famishing children with bread.

Virginia.—The Bishop has made his Spring appointments. He purposes, early in April, to spend some time at the Seminary, then to visit Aquia Church, in Stafford, Fredericksburg, Grace Church, Caroline, the Churches in Spottsylvania, Old Church, Hanover, and St. Peter's, New Kent, the Churches in Prince George, Culpepper and Orange, the Churches in Louisa and Albemarle, and thence to the Convention at Lexington.

Illinois.—The Bishop held an ordination in Trinity Church, Chicago, on the 7th ult., when he admitted to the Priesthood, the Rev. J. H. Waterbury, of Aurora. The candidate was presented by the Rev. Mr. Noble. The Rev. Drs. McMaster and Smallwood, and the Rev. Messrs. Clarkson and Chase, of this Diocese, and the Rev. Mr. Neely, of Western New York, assisted in the services. During his visit on this occasion, the Bishop confirmed eleven in St. James's Church, Chicago; eleven in Grace Church; six in Trinity Church; three in the Church of the Atonement; and also five at Rockland; and five at Galena.

On the 10th ult., there was a meeting of the Church Land Association, in Chicago, which re-elected the last year's officers, with the addition of the Rev. Dr. Arnett, of Milwaukie, as one of the Vice Presidents.

It is reported, we find, at Chicago, that the Bishop, unable to come to any satisfactory arrangement with the Committee, as to the Episcopal residence, has determined to resign.

A CARD.

We understand that the Rev. James Wood Dunn, of Texas, Missionary at Lockhart, Seguin, and Gonzales, is in this city soliciting aid for his station. Mr. Dunn's mission is one of great interest, he having performed the first service ever held at these points by a clergyman of the Church. He is building a chapel in the cheapest style, amid many difficulties, having contributed his salary as a Missionary, and other money made by teaching school, worked upon the building with his own hands, and finally, just before leaving home, sold his house to pay the mechanics; his wife, meanwhile, teaching for their support. Such exertions demand the sympathy and co-operation of all those who love our Lord and Saviour Jesus Christ. And by a reference to his Bishop's Annual Report, which may be found in the November and December numbers of the *Spirit of Missions*, it will be seen that Mr. Dunn's past success in building up our Zion in a field hitherto wholly untried, and awakening sinners to a sense of their condition, causing them to enquire with earnestness "what they must do to be saved," will fully justify any "assistance which may be rendered him." And we sincerely hope that the friends of the Church will hand him the small amount which he needs to complete the enterprise—about $400. Any sums remitted to either of the following named individuals, will find their way to him.

Rev. F. L. Hawks, D.D.
Rev. S. Cooke.
Rev. Wm. E. Eigenbrodt.
Rev. G. T. Bedell.

New York, Feb. 22, 1855.

THE CHURCH ABROAD.

England.—The Convocation of the Province of Canterbury has again met, and proceeded, notwithstanding some opposition, to the transaction of business. The Upper House received the Report on Church Services, postponed the consideration of it, and adopted two resolutions proposed by the Bishop of Oxford. A Report of the proceedings will be found further on.

With reference to the sitting of Convocation, the Earl of Shaftesbury, in the House of Lords, asked the Archbishop of Canterbury whether, as no business could be brought forward or instituted in Convocation without the sanction of her Majesty, he did not think it would be desirable that Convocation, which now stood adjourned to Feb. 1, should not meet until a Minister should be appointed capable of conveying to Convocation her Majesty's wishes with respect to the business to be proceeded with? The Archbishop of Canterbury was understood to say, in reply, that it would not be necessary to postpone the meeting of Convocation, because that body would be engaged in the completion of business already initiated; and he apprehended that no fresh assent of the Crown was necessary to enable them to proceed with a matter of that kind. The Bishop of London explained that the business to be done in Convocation would be simply to consider certain Reports, with a view of determining whether they should be made the basis of an address to her Majesty, praying her Majesty to call Convocation together for the purpose of taking the measures proposed in those Reports into consideration.

The Judge of the Arches' Court (Dr. Lushington) has called upon the Hon. and Rev. R. Liddell, and the Churhwardens of St. Paul's and St. Barnabas, Knightsbridge, to show cause in reply to the following charge of Mr. Westerton:

That a high altar of wood, constantly covered with a succession of cloths, many of them embroidered and fancifully decorated, has been set up in the chapel, in opposition to the laws and canons of the Church of England, which direct that 'a decent communion table is to be provided and placed in every church, and that such table shall be covered in time of divine service with a carpet of silk or other decent stuff;' also, that there is attached to the said altar a high wooden cross; also, two gilded candlesticks placed on the altar; also, that a preparatory altar, or credence table, has been set up, and still remains in the chancel; the said altar, altar-cloths, cross, candlesticks, and table, being contrary to the laws, canons, and customs of the Church of England, and offensive to the religious feelings of a large portion of the parishioners and inhabitants; and in respect to St. Barnabas, of a similar altar, cross, candles, credence table, and cloths, also a roodscreen with brazen gates now separating the nave from the chancel."

The question will therefore have to be argued.

The Bishop of Oxford has appointed R. J. Phillimore, Esq., D.C.L., M.P. for Tavistock, to be Chancellor of the Diocese of Oxford, in the room of his father, the late Dr. J. Phillimore.

The London *Evening Journal* gives the following account of the funeral of the late Rev. Dr. Wright, whose decease we recorded a fortnight ago:

The remains of this valuable man were interred at the West London Cemetery, Brompton, on Monday, the 22d ult., where, within the year, his daughter had been buried. A large number of clergy and mourners assembled to mark their sense of his worth, and the choirs of some of the churches where he was known assisted in the service. Arrayed in surplices, with a beautiful steel cross with its florated gilt arms borne aloft before them, the choir proceeded to the chapel, singing the anthems in the Burial Service as arranged by Dyce. In the chapel the psalms were chanted from the Psalter Noted, and after the lesson the Dies Iræ was effectively sung antiphonally by the choir arranged on each side of the coffin. We were glad to find that the precedent afforded at his daughter's funeral was followed on this occasion. Between the chapel and the grave the gradual psalms were chanted as the procession moved slowly on. The effect of this truly pious and catholic custom was very touching; and as the clear voices of the singers rang through the still air of the cemetery, none could fail to feel that a Chhristian was being carried home by brethren who shared the hope which they believed had supported him through years of no slight trial, labour, and patience.

The London *Record* communicates the death of the Rt. Rev. Dr. Owen Emeric Vidal, lately appointed Bishop of Sierra Leone. Dr. Vidal had spent little more than a year in his see, when the illness of his wife obliged him to return to England. Anxious to be again at his post, he quitted this country in the Autumn for Africa, and his death took place on board ship, in the outward voyage.

A memorial window to the late Bishop of Bath and Wells, the expense to be defrayed by the spontaneous offerings of his friends, is about to be placed in the chancel of Blithfield Church, Staffordshire, where he is buried, and of which he was for many years rector.

A few Churchmen, residing in St. Matthias, Stoke Newington, and Hackney (suburbs of London), have formed themselves into an association for the advancement of "the glory of God in the extension of His Church by all lawful means, the promotion of the increase and efficient performance of all the offices of the Church, the diffusion of Christian knowledge, the exercise of works of charity, and the mutual improvement of the members." They have already established evening schools and a Sunday library, and commenced a series of interesting and popular lectures. They are also engaged in promoting the adoption of suitable Church music.

The English Protestant Church at Alexandria, the foundation stone of which was laid in 1839, was opened for service on Christmas Day.

At a recent meeting of the Ecclesiological Society, Mr. Slater, the architect, exhibited and explained some very good designs for a cathedral at Adelaide (Australia). This was a large cruciform structure, in late Middle Pointed style, with a lofty central tower and spire. It was decided that in cases where a part only of a church is to be built, it is ordinarily better to begin with the nave; inasmuch as there is more likelihood of a permanent choir being afterward substituted for a merely temporary one, than of a nave being built or used when the congregation has once become accustomed to worship in the choir. Mr. Slater was recommended to give more importance to the Western facade of his design, and was reminded that a colonial cathedral required accommodation for the meeting of a Synod and for other diocesan purposes.

A lay committee has been formed at Liverpool for a counter movement to the agitation for changes in the Liturgy—"All of them," says the Liverpool *Mail*, "intelligent and earnest minded philanthropists, whose zeal and devotion for the Church of their baptism are too well known in this great town to need any encomium of ours. It is to be hoped that other influential and public spirited gentlemen will join them, and so share the unavoidable expenses their operations will involve: they have requested the Rev. Dr. Baylee, the indefatigable principal of St. Aidan's Theological College, to prepare a series of Tracts explanatory of the dangers involved in the proposed changes, and vindicatory of the existing formularies of our Church. It is proposed to circulate these Tracts broadcast—partly at a small price for gratuitous distribution, and partly by a gratuitous issue. Thus, we trust, good will come out of evil, and multitudes will gain a more intelligent appreciation alike of 'the Evangelical Doctrines and Apostolic Order of the Church of England.' Such is their avowed and most laudable design."

Canada.—We find by the last Report of the Church Society of the diocese of Montreal, which has just come into our hands, that every thing relating to the Church is in a most promising state. The Society in question may be said to be the Church itself; and it is to be regretted, we cannot but think, that the organization of any Society should be made a substitute for that of the Church, in carrying out any of the objects which rightfully and especially belong to the Church. The funds of the Society have increased, it appears, during the past year, and its practical usefulness is proportionally extending.

THE WORLD AT HOME.

The Imprisoned Belgian Paupers.—Several poor Belgian emigrants have for several weeks been in prison here, on the ground that they were *criminal* paupers. Two of the number were on Saturday brought before Judge Roosevelt, of the Supreme Court, on a writ of Habeas Corpus. One of them, named Joseph Poisman, a healthy looking man, thirty years of age, had been in a house of industry in Belgium, and his passage was paid to this country by the public authorities of the place, but there was no pretence that he had ever been convicted of any offence, and he was willing to work if he could get it. The other man, named Jean Wagenman, had his passage paid to this country by a private benevolent Society, and never was a convict. The Court decided that they were never paupers within the meaning of our laws, and ordered them to be discharged from prison. The Counsel for the Corporation then consented that the other prisoners should all be discharged.

Our City Expenses.—The receipts for the year just closed, were $11,715,600 66, while the expenditures were $12,625,000 12, being an excess of expenses during the year of over one million of dollars. The total indebtedness of the city is about fifteen millions of dollars.

The Weekly Mortality.—Number of deaths in the city during the past week, 521, of which 73 were of consumption, 46 infantile convulsions, 19 of scarlet, and 16 of typhus fever. At the Ward's Island Hospital there were 51 deaths, and at the Bellevue 15.

The Weather.—We had within the last week or ten days, some of the coldest weather of this present winter. The rivers, however, though full of floating ice, have kept open. Accounts last Tuesday from Chicago and Milwaukie state that it was the coldest day of the season, the thermometer descending to twenty degrees below zero in the morning.

The Late Williamsburgh Riots.—Oliver Lee, tried for the murder of Wm. H. Harrison, in Williamsburgh, during the election riots on the 7th of November last, has been found guilty of manslaughter in the first degree. The punishment, as provided by the statute, is imprisonment in the State Prison for not less than seven years, or for such longer term as the Court may deem proper.

Burning in Effigy.—A member of the New York Assembly has given notice that he will shortly introduce a Bill declaring effigy-burning arson, and punishable as such.

Turning of the Tide of Emigration.—It appears that more than thirty thousand persons returned from America to England during 1854.

The National Monument to Washington.—It is stated that the Know-Nothings have undertaken the completion of this structure, which they expect to effect by dollar subscriptions.

New Tariff.—A Tariff Bill has passed the United States House of Representatives, which is regarded as a sort of Compromise between the friends of protection on one side, and the friends of free trade on the other. By the reduced rates of duty to be levied upon our foreign manufactures, the new Bill in general coincides with the views urged by Secretary Guthrie, although in some respects it stops short of what the Secretary recommends.

Prospects of the Peach Crop.—It is stated that the peach crop for this season has been nearly, if not wholly destroyed by the recent cold weather.

Sale of Daniel Webster's Homestead.—The farm of eight hundred acres, with the buildings thereon, known as Daniel Webster's Homestead, in Franklin, N. H., was sold at auction last week, for $15,000, to Rufus L. Tay.

Schuylkill Canal.—The water has been let into the Schuylkill canal, and it is now open for boats to pass from Port Carbon to Philadelphia. On the first of March the canal will be opened its entire length.

THE WORLD ABROAD.

Great Britain.—The Queen made several journeys from Windsor to London, in order to facilitate the arrangements of the Ministry—the formation of which we announced last week.

Her Majesty held a Chapter of the Order of the Garter at Windsor Castle, on the 17th ult., at which the Earl of Aberdeen received the investiture of a Knight of the Order, who, by command of the Queen, retains the Order of the Thistle.

A banquet was given to Lord Elgin, on the 2d ult., by the citizens of Dunfermline, in his native county of Fife.

The Lord Mayor of London gave a public banquet on the 6th ult., at which were present, Lord Cardigan, Admiral Sir Charles Napier, Captains Lynch, Maxsee, and other officers returned from the Crimea and the Baltic. Enthusiastic cheering greeted their appearance. Lord Cardigan, in returning thanks for the toast of "The Army," gave a graphic description of the desperate charge which he led at Balaklava; and Admiral Napier abused, in set terms, the First Lord of the Admiralty, accusing him of misconduct as respects the Baltic fleet.

Another remarkable instance of the revolution in way-side hotels and posting-houses is given in the London journals. It appears that the once celebrated hostelry, the Green Man at Barnet, the first stage on the great North road from London, has just been closed. "Some idea of the business formerly done at the above posting-house will be conceived when we state that on three successive days in 1808 nearly £160 was taken for posting and baiting in the yard, and on a given day in 1828 fifty-six pair of horses left the stables. Upward of 100 stage coaches at that time ran through Barnet, and it is computed that quite a third of them changed horses at the Green Man."

The House of Commons had just voted the sum of £1,515,000 for excess of navy expenditure, and £1,200,000 on account of ordnace estimates.

The Government has undergone severe questioning respecting the mismanagement of the war, and especially respecting the statement that the British army is wasting away at the rate of 1000 men a-week. In reply, the Chancellor of the Exchequer, backed by Sir William Molesworth and other members of the Government, asserted that, at the present moment, the British force of the Crimea, including the navy in the Black Sea, numbers 30,000.

In accordance with the injunctions of her Majesty, forty non-commissioned officers of the Crimean army have been promoted to cornetcies or ensigncies in their respective regiments. "The prodigies of valour," says a letter, "performed by some of these gallant fellows would afford material for volumes; it is believed the appointments have been made from merit alone, and that in no instance has favouritism been allowed to influence the recommendations to the Commander of the forces."

Omer Pasha has written a letter to Lord Raglan, recommending the promotion of Major Bent, Lieut. Llyn, and the Prince of Leiningen, English officers.

In consequence of the withdrawal of a large force of cavalry from the United Kingdom for service in the Crimea, it is stated to be the intention of Government to call out several troops of yeomanry cavalry to do duty in Great Britain and Ireland.

France.—The following important facts are disclosed in the recent circular of the French Minister, M. Drouyn Lhuys, to the German Courts:—That the French Government is prepared for the explosion into which the crisis is developing itself; that a Russian army is ready to enter on a campaign in Translyvania; that a mere incident might place the Austrians and Russians at variance on the Lower Danube; that the intercourse between the Cabinets at Vienna and St. Petersburg is of a most delicate nature; and that the acceptance mentioned by Prince Gortschakoff is not such as it was at first supposed to be.

There has been some slight alteration in the *personnel* of the French Ministry. M. Magne is appointed Minister of Finance, and M. Boucher, Minister of Agriculture, Commerce, and Public Works, in place of M. Magne.

It has been rumoured in Paris that the Emperor will himself take command of an army to operate on the Rhine, and that M. de Morny will act as Lieutenant of the Empire in the Emperor's absence; further, that Gen. Canrobert is to be recalled and will be succeeded by Gen. Pelissier.

Holland.—It is stated that Holland has concluded or is about to conclude a treaty of alliance offensive and defensive with the Western Powers.

Denmark.—It appears that the Danish Minister at Vienna has made overtures to Count Buol which lead to the conclusion that Denmark will shortly relinquish the neutrality she has hitherto maintained, and will, like Sardinia, join the Western Alliance. It is, at least, hoped so.

Canada.—The Provincial Parliament has re-assembled after an adjournment of nine weeks. The Government is introducing a measure abolishing the postage on newspapers.

Australia.—The last accounts from Sydney (Dec. 7), stated that the miners at Ballarat were up in arms, resisting the collector of the license fees, and a collision between them and the military had taken place. A serious riot was anticipated.

South America.—We learn by advices from Valparasio of the 29th of January, that Gen. Castella, the new President of Peru, had issued a decree giving freedom to all those slaves who had not volunteered to serve in the army of Echinique, the Government pledging itself to indemnify their owners in five years.

The War.—Down to the end of January, occasional sorties were made by the besieged at Sebastopol, but no regular action had occurred. The Russians were invariably repulsed, though not without loss, especially of the French. It appears that the French have suffered equally with the English. The Paris *Siecle* publishes the following:—"Up to the 15th the troops before Sebastopol had been twelve days in tents with cold at 10 degrees below zero (14 degrees Fah.). About forty men had been frozen to death while sleeping in the midst of their comrades, and about 400 had their feet frozen, and it is feared that several of them will die. The tent appears decidedly to be an insufficient shelter with such a temperature." The Paris papers publish a letter from Constantinople of the 22d ult., in which, after dwelling on the wealth of comforts and conveniences accumulated at the camp, the writer says:—"If the railway were terminated all would be distributed and set up in forty-eight hours. Unfortunately, the railway meets with unexpected obstacles. Between 600 and 800 Croatians were engaged to work at it. Every needful measure was taken—they had their passports *en regle*, and had even received advances of money. But on the day fixed for the departure no one presented himself. It is impossible to conjecture the secret motive of this desertion *en masse*." The London *Times* correspondent telegraphed from Balaklava, under date the 27th of January: "There is no firing on our side. The nights are frosty; during the day it is mild and fine. The siege works are advancing. The army is still sickly. Prince Menschikoff has gone Northwards. The Russians make constant sorties, and continue firing upon the French lines and pickets. Supplies are reaching the British camp in abundance. The French eighth division has arrived. Lord Raglan visited Balaklava on the 24th, and had an interview with Admiral Lyons; he inspected the trenches on the 25th. There are only eight Russian battalions near Tchorgoun." The *Times'* correspondent at Scutari, in a letter dated Feb. 1, says that the arrivals of sick from the Crimea are becoming more numerous. The deaths are also more frequent, 252 being recorded in three days. The following was the despatch from Lord Raglan, dated the 23d of Jan.:—"Nothing has occurred of importance in our front; but the enemy has occasionally opened a fire upon our left attack, and Mr. Spalding, a fine young man, an acting mate of her Majesty's ship *London*, and in charge of the battery, was unfortunately killed by a round shot the day before yesterday. His loss is deeply deplored. I enclose the return of casualities to the 21st inst. The weather has become milder; but the country is still in a dreadful state from melted snow. The army is well supplied with warm clothing, and, if the Commissariat were adequately provided with transport, and the huts could be at once brought up, there would be no other cause of suffering than the severity of a Crimean Winter, and the duties imposed of carrying on a siege in such a climate at this season of the year."

Fall of Mont Blanc.—The *Echo du Mont Blanc* publishes the following from a correspondent:—"At six o'clock in the evening of the 26th of January, the summit of the mountain between the village of Magland and La Perriere gave way and fell with a frightful crash. The commotion caused all the houses of the village to shake for more than two minutes. We thought that we were about to be swallowed up by an earthquake. When things became somewhat calm I saw a mass of stone, sand and earth, surmounted by a cloud of dust, filling all the valley, and stone, earth, and sand continued to fall for seven minutes. From time to time the fall re-commenced, but with less noise. The first fall shook all the houses on the other side of the Arve; but it appears that no one was injured. Nearly all the trees in a wood have been broken down. The road and the marsh, which are between the river and the mountain, are covered for a length of upward of 100 yards, and a width of about 26, with stones of all sizes, and with earth to a depth of more than ten feet. It is calculated that the fall took place from near the village of Pernabs, at a height of about 507 yards. There is a probability that a further fall will take place; but it is not likely to endanger the village of Magland.

A New Vegetable.—It is said that the *Tannye*, or Sandwich Island potato, has been introdued into cultivation in several of the Southern States. It is described as a "delicious vegetable," and the plant is very productive. The editor of the *San Antonia Texan* says a gentleman in that vicinity raised six bushels of the article upon a piece of ground fifteen feet square.

Caution Against Frightening Children.—A melancholy instance of the worse than foolish practice of frightening children, in which some people indulge, in spite of too frequent warnings of its awful consequences, has lately taken place in Devizes. A little boy named Godge, employed in one of the factories, was sent into a dark room, one evening last week, to fetch some yarn. Another boy had been previously sent into the same room, and had run out screaming that "something had jumped out" and taken the yarn from him. The boy Godge, after saying that he was afraid of nothing, went boldly into the room, some other boys remaining outside. In a few minutes Godge was heard to scream and fall upon the floor. He was found to be in a violent fit, and was at once conveyed home. He has had a succession of fits ever since, and there is considerable doubt about his recovery. The cause of this misery was some brainless fool with a sheet over his head, and stationed, for the *fun* of the thing, in the remotest corner of the room.

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CONVOCATION OF THE CLERGY OF THE PROVINCE OF CANTERBURY.

On Tuesday morning, the 6th ult., both Houses of Convocation assembled in the Jerusalem Chamber, adjacent to Westminster Abbey. After prayers the members of the Upper House adjourned to the Bounty office, where their deliberations were proceeded with.

UPPER HOUSE.

The Archbishop of Canterbury presided, and there were also present the Bishops of London, Winchester, Oxford, Llandaff, Exeter, Salisbury, Lincoln, Lichfield, and St. David's.

The Bishop of London presented an address from the clergy of High Rodney, Essex, in the diocese of Rochester, who desired to express their concurrence in the tenor of the reports laid before the two Houses, and one to the same effect from clergymen of the Church of England officiating in the city and liberties of Westminster.

The Archbishop of Canterbury read a report from a committee, recommending several alterations in the Church services. The Bishop of London said he would again take the liberty of suggesting that the present was a bad time to discuss any of those recommendations, and that the right course would be to receive the report as the ground of an address to the Queen. It did not appear to him that the present reception of this report would pledge the House in any way to the recommendations; and to discuss any of the recommendations just now would be an unnecessary waste of time.

The Bishop of Oxford agreed with nearly every word which had fallen from the Bishop of London. He thought it would be premature to enter at present into a discussion which would involve a useless waste of time; not but that the House of Convocation had a full right to do so.—After a lengthened discussion, the Bishop of Oxford moved a resolution, which, after many alterations, stood as follows:—"That, in any modification of the Church's rules as to her services, it should be a fundamental principle that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the rubrics thereof, and allow of the division of the present and the formation of new services by re-combinations from those now existing with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the services would appear to us desirable which would not insure the use of the whole Order of Morning and Evening Prayer now contained in the Book of Common Prayer on Sundays and holidays." The Bishop of Exeter proposed, as an amendment, to add the words—"Provided that nothing be introduced which is not now in the Book of Common Prayer." The Bishop of Exeter's amendment was lost, and the Bishop of Oxford's resolution carried, the Bishop of Exeter being the only dissentient.

The Bishop of London moved, and the Bishop of Exeter seconded—"That the resolution on Church services be referred to a committee to consider the heads of an address to her Majesty, and that the committee consist of the Bishops of London, Bangor, Worcester, Chichester, Exeter, St. David's, Lichfield, Oxford, Llandaff, Lincoln, Salisbury, and Bath and Wells." The Lower House was then summoned, and the resolution, which had been agreed to, communicated; after which the House adjourned.

LOWER HOUSE.

The Lower House assembled in the Jerusalem Chamber.

The Very Rev. the Dean of Ely acted as Prolocutor. Among the leading members of Convocation were—the Dean of St. Paul's, Dean of Worcester (Dr. Peel), Dean of Warwick; the Archdeacons of Taunton, Worcester, St. Alban's, Salop, Maidstone; Canons Villiers, Russell, Dr. Thorp, Dr. M'Caull, Rev. J. A. Cox, &c.

The Ven. the Archdeacon of Salop (Allen) presented the following schedule of *gravamina*:—"That his Grace the Archbishop and their Lordships the Bishops be humbly requested to consider whether the demand made for a fee by some bishops' secretaries for the bishops' countersignature to letters testimonial ought not to be put an end to; and whether one uniform and reasonable charge for fees paid to the bishops' secretaries for ordinations, institutions, and all other *damus* should not issue, commanding him to deliver up into the proper custody the register books of that parish. The learned counsel moved on affidavits, from which it appeared official acts, may not be settled and published. That his Grace the Archbishop and their Lordships the Bishops be humbly requested to consider, in reference to the consecration of churches and graveyards, how far the required writings may be simplified and the expenses lessened. That his Grace the Archbishop and their Lordships the Bishops be humbly requested to consider whether tabular views of the circumstances of the several parishes applying for aid to the Governors of Queen Anne's Bounty, so far as these circumstances are known to the governors, noting the successful applications, ought not to be annually published; and whether in the case of augmentation of the incomes of benefices offered, any bill should not be received without requiring payment for a notice engrossed on parchment of the governor's willingness to accept such augmentation." The Ven. Archdeacon then proceeded to say, that at first the matters which he had mentioned did not appear to be of much importance; but he was certain that if rev. gentlemen would look fully into the different subjects, they would support him in bringing the matter before the Upper House.—After considerable discussion, the schedule was received.

Some matters of minor importance having been transacted,

The Ven. Archdeacon Denison said—A general representation upon certain principal points of the existing position of the Church of England was made to this House at its session in 1852, and was referred by order of the House to a committee. No. 5 of that representation is as follows:—"That it has been publicly stated by the framer of the Act, which constituted the existing Court of Appeal in ecclesiastical cases, that he never contemplated its having to deal with questions affecting the doctrines of the Church; that the unfitness of that tribunal for the discussion of such questions has been generally acknowledged, and in the House of Lords, and even in the court itself; that divers attempts to amend the constitution of that court, made year after year, had failed; and this seems a matter which specially and urgently calls for the deliberation of the Church in her synod, previously to its being submitted to the civil Legislature." In the spirit of the representation a committee was appointed by the Upper House on November 16, 1852. The report of that committee is, that the existing state of the law touching the discipline of the clergy is unsatisfactory, and that it needs amendment. The report goes into divers details, and among them the application of the law to cases of heresy and false doctrine. Another committee—a joint committee of both Houses—has since been appointed upon the subject. In the face of their public condemnation of the Act 3 & 4 Vict. c. 80, as applied to cases of doctrine by this House by its framer, and in Parliament, and, I may add, by any one who has any knowledge of its provisions, it has very lately been applied to such a case. This of itself might nevertheless be fairly allowed not to constitute a legitimate ground of complaint to this House; but, when the manner of such application is taken into account, in this particular case in question, it appears impossible to say that such legitimate ground of complaint does not exist, and, more, that it does not become the necessary duty of the person principally affected thereby to lay his complaint before this House, and the necessary duty of the House to entertain and to promote such complaint. Indeed, it would appear that, unless this House is prepared to abdicate its proper functions, and to endeavour to deal only with the repairs of the superstructure of the fabric of the Church, without due and constant and careful regard to the basis upon which alone that fabric can securely rest, this House cannot refuse—I do not say to entertain, for this much I suppose no member of the House will refuse to entertain—to promote the complaint which I, as one of its members, now lay before it.

The Rev. H. Vincent rose to order. He wished to know whether the matter was to be submitted as a *gravamen*, because, if so, it could not be entertained, and if the Ven. Archdeacon wished to lay a statement before them for redress, it was certainly not in the power of the House to assist him. The Prolocutor having given an opinion that it would be injudicious to allow Archdeacon Denison to proceed, the latter said, "If I am forced in this way, I shall be obliged to bring a charge of heresy against this House." After a discussion, Archdeacon Denison said—I did not come here for the House to interfere, but to publish before the House the facts which are in my statement. I will now read the statement, as I am not allowed to make a speech. [The Archdeacon then read a document, in which, after referring to the charge of false doctrine made against him, he said that he reserved to himself the right of going into the whole case upon a future occasion.]—Chancellor Martin doubted whether the House could receive the paper.—Archdeacon Denison wished it to be allowed to go on the minutes.—After considerable discussion on the subject the House divided, when the numbers were:—For receiving the document—present, 31; proxies, 2—total, 33. Against it—present, 24; proxies, 12—total, 36.

The Ven. Archdeacon Grant said, with regard to the special remarks embodied in the report, they were more fully embodied in another report which was to be sent down from the Upper House; and, therefore, he begged leave to move that the report be not taken into consideration at the present time. The motion was carried.

The resolutions which had been brought down from the Upper House were then laid before the House. Archdeacon Denison begged to move a negative to the resolution, and his reason for doing so was that the House had already declared itself incompetent as at present constituted to legislate for the Church, and, therefore, it was not fair that they should be called upon to alter the Prayer Book. The Archdeacon of Worcester briefly seconded the motion, when the House adjourned.

UPPER HOUSE.—SECOND DAY.

The Archbishop of Canterbury again presided, and there were also present the Bishops of London, Oxford, Llandaff, Salisbury, Lichfield, St. David's, Exeter, and Winchester.

After a discussion as to the meaning of the term "*totus clerus*" in the writs for the Lower House,

The Archbishop of Canterbury then read the report made to the Convocation of the Province of Canterbury upon the changes required in the present constitution of the Convocation as follows:

I. In the constitution of the Upper House, consisting of the archbishop and bishops of the province, we suggest no alteration.

II. We suggest no alteration as to seats of the deans and archdeacons in Convocation, but suggest that the proctors for the cathedral and collegiate chapters, should be elected by the chapters, including the non-residentiary and the honourary canons.

III. We deem it expedient that henceforth there should be a proctor for the clergy of every archdeaconry, to be elected by the clergy of that archdeaconry.

IV. That all beneficed clergy, and all curates and chaplains, being in priest's orders, and being licensed by the bishop of the diocese, should have a right to vote at the election of a proctor for the clergy of the archdeaconry.

V. That when the right of electing proctors shall be co-extensive with the archdeaconries, the archdeacon or his official should preside at the election, and possess the ordinary powers of a returning officer.

VI. Having thus made our suggestions as to the constitution, we proceed to make certain recommendations concerning the due working of the body, which we cannot exclude from our consideration of the subject committed to us. The first, and, so far as regards the Upper House, the most important of these points concerns the power of the president in the conduct and close of its deliberations, and may be summed up in the four following questions:—

1. Has the president the power to refuse to submit to the Upper House, any propositions made by one or more of its members?
2. Has the president a casting vote in case of an equality of votes upon any question submitted to the Upper House?
3. Has the president a final negative upon all bills which have passed the two houses?
4. Has the president the power of proroguing Convocation against the wishes of his brethren?

As to the second and third of these questions, we think that there are precedents which clearly show that the president does possess these powers.

As to the first and fourth, the precedents appear to us not to be decisive; and therefore, without attempting to settle the question of abstract right herein, we would venture to suggest, first, that it would be more expedient that the president should not be at liberty to refuse to submit to the Upper House propositions made by any of its members; and, secondly, that it would be expedient that while the archbishop should possess, as he does at present, when authorized by the Royal writ, the absolute power of prorogation, he should in ordinary prorogations act with the consent of his brethren.

VII. As to the questions which concern the conduct of business in the Lower House, and the joint action of the two Houses, the members of the committee appointed by the Lower House have, at our request, drawn from precedents a series of statements which we think might be adopted and declared as rules for the proceedings of Convocation, viz.:—

1. That the Lower House should claim no right to adjudicate in disputed elections of proctors, but should be held to be competent to institute inquiries into any disputes or alleged irregularities respecting them.

2. That only those members of the Lower House who are so in virtue of their office, should be held capable of appointing proxies, and that the president is the sole judge of the validity of such appointments; that not more than one such proxy should be held by the same member, and that members of the Lower House alone should be capable of holding them.

3. That the Lower House should be held to possess the right of presenting to the Upper House, through their prolocutor, in the form denominated *articuli cleri*, any gravamina, or reformanda which may come under their notice, and which they think ought to be remedied or reformed; and that members of the House, should be held to possess a similar right of presenting to the Upper House, through the prolocutor, their own special gravamina or reformanda, when not included in such articles of the clergy.

4. That the Lower House should be held to possess the right of appointing committees of its own members for its own purposes, and of giving such instructions to them as it may think necessary; and that, as the deliberations of such committees are entirely confined to the regulation of affairs of the Lower House, and to the preparation of the business before them, it should be necessary to request the sanction of the president to the appointment of such committees, or his approval of the names of those who are appointed to serve upon them.

5. That the Lower House should not be held to possess the right of declining to enter upon the consideration of business committed to it by the Upper House, nor of refusing to appoint committees when required by the president to do so.

6. That the Lower House should not be held to possess the right of entering upon the consideration, with a view to a synodical act of business, not previously committed to them by the Upper House; but that they should be held to have the right of suggesting the consideration of such business to the Upper House by way of petition or address.

7. That the president, through the prolocutor, should be held to have the power to direct the Lower House, not only to consider any subject committed to it, but also to appoint a committee of its members for that purpose; that he should be held to have the power to require the Lower House to appoint a certain number of its members to meet a certain number of members of the Upper House, either for joint deliberation upon any subject or by way of conference; and further to require, as was usually the case, the names of those so appointed to be returned to him for his approval; and that, as has been usual in such cases, the prolocutor, as soon as he has received the instructions of the president, should proceed to nominate the members of such committee, without asking for the previous leave of the House to do so; but that the names so nominated should be submitted to the House for its approval.

That all committees of the two Houses, when they meet together, unless for conference merely, should meet upon equal terms, and that the result of their joint deliberations should in all cases be reported to Convocation.

8. That the Lower House should be held to have no right to continue its debate after the schedule of prorogation has been read to the House, or after the fact of its having been read in the Upper House has been announced by the prolocutor; but that, in conformity with ancient precedent, the prolocutor may exercise a discretion in deferring the announcement of the prorogation to a later period of the day, unless it shall have been declared by the president that the prorogation is immediate.

Finally, we report that we believe that the modifications we have suggested in the constitution of Convocation would make it more perfectly represent the clergy of the province; that the proposed increase in the number and the more direct election of the proctors of the parochial clergy are due to their increased numbers and intelligence; and that the rules which we have proposed would, with the blessing of Almighty God, secure its orderly and harmonious deliberation on such matters as Her Majesty may be pleased to submit to it for consideration.

C. J. LONDON, Chairman.

The Bishop of Oxford proposed:—

That this House, having taken into consideration the report presented by the Bishop of London, on the 20th of July, 1854, on the changes required in the present constitution of Convocation, be it resolved that, in our judgment, it would be inexpedient to propose at this time any alteration in the legal constitution of the Convocation of the Province of Canterbury.

After a lengthened discussion, in which the Bishop of Exeter, the Bishop of Oxford, and the Bishop of Lichfield took part, the resolution was altered, and was passed in the following form:—

That this House, having taken into consideration the report presented by the Bishop of London on the 20th of July, 1854, on the proposed reforms in Convocation, be it resolved that, in our judgment, it is not expedient at this time to address Her Majesty as to any alterations in the constitution of the Convocation of the Province of Canterbury.

The Bishop of Oxford then moved that the consideration of paragraph six, relating to the conduct of business in that house, be postponed.—The Bishop of Winchester seconded the resolution, which was unanimously agreed to. The remainder of the report was agreed to, and the Lower House was summoned.

Shortly afterward a deputation from the Lower House was ushered in.—The Archbishop read the resolutions which had been passed bearing on the report, and the deputation retired for the purpose of submitting them to the Lower House. The Archbishop of Canterbury then read the report made to the Convocation of the Province of Canterbury upon "clergy discipline."—The report, with some verbal alterations, was agreed to, and the Lower House was again summoned.

The Prolocutor said, the Lower House had not yet decided upon the resolutions previously sent down, and it would be perfectly impossible to take the Clergy Discipline Bill into full consideration that evening.—The Archbishop said, he should have no objection to allow the Lower House another day, upon the understanding that the time should be exclusively occupied in the discussion of the Clergy Discipline Bill.

The proceedings were then adjourned.

LOWER HOUSE.—SECOND DAY.

The House assembled at 12 o'clock in the Jerusalem Chamber. There was a very large attendance of clergy present.

After a somewhat warm discussion, owing to the Dean of Ely (Prolocutor) not permitting the Archdeacon of Taunton to make a speech,

Dr. Russell proceeded to refer to the Resolutions which had been sent down from the Upper House (as already given). To these resolutions the Ven. the Archdeacon of Worcester moved the following amendment, which was seconded by the Hon. and Rev. F. Best:—

That it is inexpedient for this House to enter upon the consideration of any important question affecting the interests of the Church, until such a reform of the constitution of Convocation has been effected as will entitle it to the full confidence of the clerical and lay members of the Church of England.

Dr. Wordsworth, after some discussion, moved the following resolution:—

That this House respectfully offers its thanks to the most rev. the president, and to their Lordships the bishops, for the message it has had the honour of receiving from the Upper House, communicating certain resolutions; and, while this House begs to represent to their Lordships that it is not prepared as yet to pledge itself to any specific declaration of opinions on the subject of the said resolutions, it hereby intimates its readiness to concur with the Upper House in a dutiful address to Her Majesty for license to treat on the question of invigorating and extending the ministerial operations of the Church proportionally to the urgent and increasing spiritual needs of the people; and also on the subject of additional church services, it being understood, as a fundamental principle in such deliberations, if they should be authorized to take place, that 'the Book of Common Prayer, and administration of the sacraments according to the use of the United Church of England and Ireland,' be preserved in its integrity.

The Archdeacon of Worcester, rather than create a dissension on the matter, and as the Archdeacon of St. Alban's, in the event of the resolutions being carried, had another resolution to move, would, with permission, withdraw his amendment. This led to another animated discussion between the rev. gentlemen, some being for, others against, the withdrawal of the amendment. The House proceeded to the consideration of Dr. Wordsworth's amendment. The Rev. Mr. Massingberd seconded the amendment. The Rev. Mr. Joyce suggested that there be added to the words "the expression of Her Majesty's consent to confer." After some further discussion, the Prolocutor was then summoned to the Upper House. Upon his return he read the resolutions which the Lords had adopted. Dr. Jelf, the Rev. J. Randolph, Mr. Knapp, and others having addressed the House, the Archdeacon of Taunton warned the House to be careful how they came to a decision of the subject that day. It was one of the most vital importance to the clergy and the people of England that the Prayer Book should not be touched. He never felt a greater amount of responsibility than he did at that moment. They ought not to be hurried to a vote, or be stopped when they were speaking, on so important a matter; if they were to consider the propriety of altering the Prayer-book, they must take time to consider the matter. (Hear, hear.)

Dr. Peel (the Dean of Worcester), and Dr. Millman (Dean of St. Paul's), having addressed the House, the Prolocutor said, he had been desired by his Grace the President to name a committee, to confer with the Upper House in preparing an address to Her Majesty on the subject. The Rev. Canon Villiers strongly deprecated the House being called upon to nominate a committee before they had discussed the subject. The Prolocutor again attended a summons from the Upper House.—Upon his return he brought down several reports, and an alteration in the preamble of the resolutions, which he laid before the House.—Dr. Wordsworth explained that there was a difference in the resolutions which had been sent down from the Upper House. The preamble of the resolutions, as they stood in the other House, was different, and, had he known it at first, he should not have proposed his amendment, which he now begged to withdraw—more especially as he believed that Archdeacon Grant had a motion to propose which, he thought, would meet the wishes of all parties.—The amendment was then withdrawn.

The Ven. Archdeacon Grant would beg to submit that, if the original resolutions which were sent down from the Upper House were altered as follows, it would save much discussion, and he thought they would be able to come to a unanimous opinion upon them. The Ven. Archdeacon then submitted the following alterations, which were read by the Prolocutor:—

1. That in our opinion, some modification of the Church's rules appears desirable, to enable her to minister to the spiritual necessities of the people of this land, and that these modifications may be most properly considered in regard to her services and the ministerial agency which she employs.

2. That we consider that, in any alteration of services, it should be a fundamental principle that the Book of Common Prayer should be maintained entire and unaltered, except so far as shall concern the division of services and the formation of new services by the recombination of those now existing, with only such alterations in the Rubrics, in the Psalter, and in the Table of Lessons, as may be judged expedient and necessary for those purposes.

3. That no alteration would appear to us desirable which did not insure the performance of the whole morning, and evening services on Sunday and holydays.

The Ven. Archdeacon Garnt:—If those alterations would give satisfaction to all parties, he would propose the following resolution:—

That this House do concur in the resolutions communicated to them with the preamble to this House by his Grace the President, but beg respectfully to submit to his Grace's and their Lordships' consideration the propriety of the following amendments in paragraphs 1 and 2—viz.:—That, in paragraph 1, line 2, the word 'appears' be substituted for the word 'is;' and that paragraph 2, after the word 'concern,' proceed in the manner following, viz:—The division of services, the formation of new services, by the recombination of those now existing, with only such alterations in the Rubrices, in the Psalter, and in the Table of Lessons as may be expedient and necessary for such purposes.

The Dean of Norwich briefly seconded the resolution, which was put from the chair and carried.

The following committee was then agreed to:—Dean of Norwich, the Archdeacons of St. Alban's, Middlesex, Coventry, and Buckinghamshire, Dr. Jelf, Dr. Wordsworth, Canon Villiers, and the Revs. Messrs. Seymour and Gillott.

After several notices of motion for the next session had been handed in, the House broke up.

Miss Nightingale at the Scutari Hospital.—The Scutari correspondent of the London *Times*, writes as follows, under date Feb. 1:

Wherever there is a disease in its most dangerous form and the hand of the spoiler distressingly nigh, there is that incomparable woman still to be seen; her benignant presence is an influence for good comfort even amid the struggles of expiring nature. She is a "ministering angel" without any exaggeration in these hospitals, and as her slender form glides quietly along each corridor every poor fellow's face softens with gratitude at the sight of her. When all the medical officers have retired for the night, and silence and darkness have settled down upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary rounds. The popular instance was not mistaken which, when she set out from England on her mission of mercy, hailed her as a heroine; I trust that she may not earn her title to a higher though sadder appellation. No one who has observed her fragile figure and delicate health can avoid misgivings lest these should fail. With the heart of a true woman, and manners of a lady, accomplished and refined beyond most of her sex, she combines a surprising calmness of judgment and promptitude and decison of character. I have hesitated to speak of her hitherto as she deserves, because I well knew that no praise of mine could do justice to her merits.

FOR THE YOUNG.

SOMETHING MORE OF LITTLE MARY'S HISTORY.

One day when she was almost well, but not quite as strong as formerly, she was sitting by the fire in her old seat, when the mistress came into the room.

'What, Mary,' she said, 'not gone out this fine day; get your bonnet, and go out directly.'

'Please, ma'am, I'm tired,' she replied without moving.

'Nonsense, you've done nothing to tire you; you have grown a great deal too fond of sitting still, and tired or not, it will do you more good to go out, than to sit here moping over the fire,' replied the mistress. Still Mary did not rise or show any inclination to obey. The mistress waited a moment, and finding that she was not obeyed, spoke angrily, and threatened to punish Mary in another moment. With a very bad grace, and slow step, muttering to herself that it was a great shame, Mary rose up, reached her bonnet, and feeling very much out of temper, went into the play-ground. The other children were in the midst of a game of play, and did not notice her, and this made her more annoyed, and instead of joining them, she walked away, thinking to herself, 'They don't care a bit for me; and mistress is very cross. I am sure I ought to be allowed to do what I like about coming out, but they all seem to forget there's been anything the matter with me. They *used* to be kind, but they are all cross now;' and she walked up and down feeling herself a very badly used child, and indulging in discontented, angry thoughts. At length she stopped walking, and leant against the wall: the merry laugh of the children at play reached her, and she felt more angry. 'How *could* they be so happy,' she thought, 'while *she* was miserable: it was very unkind of them, they did not act like brothers and sisters to her;' but she did not ask herself if *she* was feeling like a sister to them; she did not question her own feelings, and though her thoughts made her very unhappy, she did not resist them; she listened to the tempter as he suggested one wrong thought after another, and blamed every body but herself. As she thus stood with her back to her companions, and her head leaning against the wall, a hand was laid upon her shoulder, and looking up, she started to see Mrs. Howard standing by her. She had called to see Mary, and on finding the children out at play, had asked leave to go and seek for her.

'You may go, ma'am, and I *suppose* you'll find her there,' was the answer she received; 'but it was hard work to make her do as she was bid. She seems to think that because she's been ill she's to do as she likes, and to be treated like a lady instead of taking her place with the other children, and doing as they do, now that she is quite well.'

This was the truth, and this was the temptation under which Mary was now suffering. Because attention and kindness had been shown her, and indulgences allowed her when she was ill, she looked for them still. The devil, who is ever on the watch to do us harm, took advantage of this, and sometimes tempted her to anger, sometimes to disobedience, sometimes to envy and discontent. Mrs. Howard had spoken to Mary about it two or three times, and reminded her of her baptismal vow, which she must try and keep if she would not lose her blessings; but she had not yet *seen* her danger, or *felt* her weakness, though she had several times fallen into slighter faults before.

'What is the matter, Mary?' asked Mrs. Howard; 'why are you not at play?'

'Oh! they are all so cross, they *make* me come out when I would rather stay in,' she answered indignantly; 'and no one speaks to me, and no one cares for me—they are all very unkind.'

'Oh! for shame, for shame, Mary;' replied Mrs. Howard. 'I don't think I ought to talk to you, when you say such naughty things in such an angry tone of voice.'

'It's true,' she replied; 'they haven't spoken a word to me since I came out; they don't care a bit for my being unhappy.'

'Have you spoken to them, Mary?' asked Mrs. Howard.

She knew she had not, and did not reply.

'You are blaming others, and it is yourself you ought to blame,' continued Mrs. Howard. 'You have been disobedient and angry without a cause, and are now indulging in wrong feelings toward your companions, giving way to the suggestion of the devil, instead of resisting him. Oh! Mary, this is very sad.' Mrs. Howard stopped speaking, and Mary's conscience began to make itself heard. She held her head down, and her cheeks became crimson. She *felt* she was wrong, and she longed to say so, but pride held her back, and she said nothing.

'Have you forgotten,' asked Mrs. Howard, 'that you are to obey them that have the rule over you, and to submit yourself, even as Christ, our Great Example, was subject to Joseph and Mary? Must you, a member of His body, forget to follow the example of Christ your Head? Must you be angry because your brothers and sisters are happy when you do not choose to be? Again Mrs. Howard stopped speaking, and tears began to fall fast from Mary's eyes, and in another moment she had confessed that she was very naughty, that she had been disobedient and angry; 'When I saw the children playing, and heard them laugh, it made me more angry,' she said.

'You were envious of them, Mary: From whom does envy come?' asked Mrs. Howard.

'From the devil,' she answered in a low voice.

'Yes; he was envious of the happiness of Adam and Eve in the garden of Eden, a happiness which he could not enjoy, and set about to destroy it: and he tempted you just now to the same sin. You would like to have taken away the happiness of others because you did not wish to join it yourself. Remember, Mary, that envy indulged leads on to hatred, and even murder. Before Cain slew his brother, what did he feel toward him?'

'Envy,' said Mary.

'Yes,' continued Mrs. Howard; 'God has mercifully brought you to a sense of your fault before it led you into greater sin. He has not left you in the power of your enemy; but take care, Mary, that you do not give place to the devil,' or he will gain the mastery. Your only safeguard is in resisting him at the beginning. 'Resist him, and he will flee from you.'

Poor little Mary! she cried very bitterly that night when she said her prayers, and lay down in bed and remembered that she had done those things which the child of God ought not to do; that she had grieved the Holy Spirit of God, whereby she had been sealed unto the day of redemption. But her fall had taught her the strength of her enemy, and her own weakness. And now she prayed more earnestly that she might be forgiven, and be enabled by the help of God to do better for the time to come.

She was very careful the next day not to presume in any way. She got up the moment the bell rang, although she had had leave to lie a little longer when she liked, and she tried to do everything for herself as she used to do before she was ill, and not to expect her companions to do them for her. At breakfast, when the mistress of the Union came in to see the children, Mary rose like the rest, though she could not do so without a little pain from the weakness of her ankles, and she had often allowed this to be an excuse for neglecting attentions of this kind. She noticed, also, that the mistress dropped her handkerchief as she entered the room, so she ran and picked it up, and returned it to her. She felt disappointed when the mistress only said, 'thank you,' without any particular notice of who had shown her the attention, but Mary did not allow herself to dwell on the thought. 'God sees me trying to be better,' she said to herself, 'that is enough.' But Mary's principles were put to a stronger test in another moment. 'The day is so fine, that I shall send you all into the country for an hour or two after breakfast,' said the mistress, 'so be quick and get done, children.' They had some miles to walk before they got out of the town, so that it was only occasionally they were allowed to go, and a great delight it was to the poor children when this treat was given them. They now received the tidings with great glee, and Mary forgot all about the difficulty she still found in walking very far, and was not at all prepared for what followed. 'You, Mary, will be obliged to stay at home,' continued the mistress, 'it will be too far for you to walk. If you could not go out into the play-ground yesterday, you cannot be fit for such a walk to day.'

Mary heard this with a bitter feeling of disappointment, and the reference to the day before, for an instant, filled her with tumultuous feelings of anger and shame; it was so unkind and unnecessary to say anything about it, she thought, and it was on her tongue's end to say so; but she commanded herself, and spoke not one word; and when in half an hour afterward the children were starting on their expedition, Mary drove back her tears, and helped first one and then another to dress, without a murmur escaping her; she felt she deserved the trial as a punishment for the fault of the day before. On the children's return, they gathered round her to tell of their pleasures, and Mary listened to their stories, and entered into their joys, without one jealous or envious feeling gaining the mastery. She had resisted the devil, and he had fled from her. This was the sort of temptation to which Mary was exposed, and she found that continual watchfulness was necessary, and that she could not be conqueror without a struggle; but the thought of her baptismal vow nerved her to the struggle. She had no earthly parents, she thought; what should she do if she did not feel that God was her Father, if by her sins she lost her place in His family—if He cast her off? and then she would earnestly pray that she might never lose His favour, but have grace to walk in His commandments all the days of her life. Nor was her prayer unheard; day by day she was enabled to meet the temptations of the day, and on the whole successfully to resist them; she grew more humble, more contented with her lot, more docile to her superiors. Her *love*, however, was all centred on Mrs. Howard; she was *kind* to her companions, and *obedient* to her superiors; but she *loved* Mrs. Howard, almost with the love of a child for a parent. There seemed danger of her loving her too much, of making her happiness depend too much upon her; she counted the days between her visits to the Union, and felt restless and unhappy until she made her appearance on the expected mornings. She never said anything to her companions of her feelings, but her heart beat if she thought she heard Mrs. Howard's footsteps, and if she was disappointed, it was difficult to her to attend to her duties afterward, and she thus brought scoldings upon herself for forgetfulness. She did not now often see Mrs. Howard alone, but her presence was enough, and to be taught by her in class.

Think, then, what the poor child's feelings must have been, when the mistress of the Union called her to her one day, and told her she was to go out to service next day, to a place many, many miles from London, and from her dear friend Mrs. Howard. Her first impulse was to say she *wouldn't* go, she *couldn't* leave Mrs. Howard, she *must* have a place in London; and then the sense of the utter uselessness of saying anything, made her feel as if her very heart would break. The mistress talked to her for some time, but Mary did not hear a word she said; she was thinking she should never see Mrs. Howard again, and longing to be alone to give way to her pent-up feelings. The mistress thought her an odd child, (for Mary did not speak a word,) and at length sent her away. Mary thought for a moment where she could go to be alone, and ran into the school-room, and seating herself behind a desk, began to sob as if her very heart would break. It was long before she could do anything but sob, and the ever ready tempter took advantage of her sorrow to suggest that no one was ever so unkindly dealt with—that God could not love her, or he never would have sent this sorrow upon her. Could she not run away and escape going? or go to Mrs. Howard, and tell her she couldn't and wouldn't leave her? What power these suggestions would have gained over Mary it is hard to say, had she not herself been frightened at the strength of her feelings, and falling on her knees, began to say, 'Our Father.' She could get no further than these two words for some time, but the oftener she repeated them, the more calm the poor child became. Her sobs subsided, and she began to think that wherever she was, God her Father would be near her still, and was even then watching over her; and then she went on to say the rest of the holy words. 'Thy will be done,' she said two or three times, before she felt that about leaving Mrs. Howard she could submit to God's will.

At length she had said all the prayer through, and though she continued on her knees, she stopped crying, her heart beat more evenly, and her breath came with less difficulty. The tempter had fled, and she felt God's presence with her, and though her trial *still* pressed heavily upon her, and as she knelt she was trying to nerve herself to the thought of not seeing Mrs. Howard again, all rebellious feelings were subdued, and the bitterness had passed away.—*Stories and Lessons on the Catechism, by the Rev. W. Jackson.*

Rural Reflections.—There are moments in the life of every contemplative being, when the healing power of nature is felt—even as Wordsworth describes it—felt in the blood, in every pulse along the veins. In such moments converse, sympathy, the faces, the presence of the dearest, come so near to us, they make us shrink; books, pictures, music, anything, any object which has passed through the medium of mind, and has been in a manner humanized, is felt as an intrusive reflection of the busy, weary, thought-worn self within us. Only nature, speaking through no interpreter, gently steals us out of her humanity, giving us a foretaste of that more diffused, disembodied life which may hereafter be ours. Beautiful and genial, and not wholly untrue, were the old superstitions which placed a haunting divinity in every grove, and heard a living voice responsive in every murmuring stream. This present Sunday I set off with the others to walk to church, but it was late: I could not keep up with the pedestrians, and, not to delay them, turned back. I wandered down the hill path to the river brink, and crossed the little bridge and strolled along, pensive yet with no definite or continuous subject of thought. How beautiful it was—how tranquil! not a cloud in the blue sky, not a breath of air! "And where the dead leaf fell there did it rest;" but so still it was that scarce a single leaf did flutter or fall, though the narrow pathway along the water's edge was already encumbered with heaps of decaying foliage. Everywhere around the Autumnal tints prevailed, except in one sheltered place under the towering cliff, where a single tree, a magnificent lime, still flourished in Summer luxuriance, with not a leaf turned or shed. I stood still opposite, looking on it quietly for a long time. It seemed to me a happy tree, so fresh, and fair, and grand, as if its guardian Dryad would not suffer it to be defaced. Then I turned, for close beside me sounded the soft, interrupted, half-suppressed warble of a bird, sitting on a leafless spray, which seemed to bend with its tiny weight. Some lines which I used to love in my childhood came into my mind, blending softly with the presences around me:—

The little bird now to salute the morn
Upon the naked branches sets her foot,
The leaves still lying at the mossy root,
And there a silly chirruping doth keep,
As if she fain would sing, yet fain would weep;
Praising fair Summer that too soon is gone,
And sad for Winter too soon coming on!

The river, where I stood, taking an abrupt turn, ran whimpling by; not as I had seen it but a few days before—rolling tumultuously, the dead leaves whirling in its eddies, swollen and turbid with the mountain torrents, making one think of the kelpies, the water wraiths, and such uncanny things—but gentle, transparent, and flashing in the low sunlight; even the barberries, drooping with rich crimson cluster over the little pools near the bank, and reflected in them as in a mirror, I remember vividly as a part of the exquisite loveliness which seemed to melt into my life. For such moments we are grateful: we feel then what God *can* do for us, and what man can *not*.—*Mrs. Jameson's Common-Place Book of Thoughts, Manners, and Fancies.*

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Duties to God.—"Give unto God, not lip-service—not the homage which begins and ends with solemn seasons—not untempered zeal which shall spend itself on trifles, and yield no fruit unto holiness—but the willing obedience of men who feel deeply that they belong to Christ, and that His pattern is the only rule for all His followers. We have work to do *here*—burdens to bear—battles to fight; and if anything we hear of the deeds of other men wakes us up to earnestness, and makes us feel that a dreamy or self-indulgent life is a disgrace to our manhood, and a double disgrace to all who have the Saviour's mark on their foreheads, O let us act resolutely on our present convictions."—*The Rev. J. H. Gurney.*

COMMUNICATIONS.

For The Churchman.

REASON, RATIONALISM, FAITH.

There is an obvious tendency in our nature, not only to make things appear reasonable, but to satisfy ourselves also that they are what they appear to be. No one feels perfectly satisfied without a strong persuasion or belief, that what he receives as true, is also consistent with a sound reason, and hence very naturally what he receives he receives at least upon the best grounds he can command. It is possible indeed that in many cases men may, from the narrow scale on which they make up their judgment, confound persuasion with conviction; and religion itself, therefore, may, in many, be a mere persuasion. It is very common indeed to call religious communities by such a cautious term. Yet, deny or disguise it as we may, true religion, and even faith—for what is faith but true religion—faith always supposes a reason, and *that*, a good or adequate reason, "for the hope that is in us." Reason and faith then are not antagonists. They may on some occasions appear antithetical, but they are so far from being hostile principles, that the one pre-supposes the other. Even they who would reason against reason, would give a reason for doing so.

But though not antagonistic, yet neither are they identical. They are not the same in their operations, for reason is a labouring principle, faith is acquiescence. Reason is like the Old Law, under Moses' working: it may be a rigid routine or rule, the more strict the more certain it is right, while faith, not discarding the aid of its associate, still lays no stress upon its assistance, after it once has caught the view of its object. We say it lays no stress upon it then. Reason may, indeed, and does, labour to reach the point that faith has already attained, and unless crippled, benighted, or benumbed by the frosts of mere speculation, may attain all that is necessary to satisfy the demands of faith; but then reason is no longer a separate principle, it is merged in faith, in harmonious blendings, where it is no longer servant or guide, but is itself the labouring mind, while faith is again only the highest reason.

The theory of pure religion, then, is the acquiescence of reason in faith. When this obtains, there is also the reciprocal acquiescence of faith in reason. This is both the order of nature and the history of the mind. Men are always taught to believe before they reason, and prior to any deception, which creates a doubt, they are always disposed to believe before they reason. Faith in its very nature, therefore, is a thing prior to reason. The first lessons that we receive in life, and those the happiest, are the lessons of faith. The father, the mother, tell the child about the world around, and the child believes; they make a promise, and the child relies upon it, and knows no other reason than the word of the parent. Thus faith precedes reason in nature and history—and neither history nor faith is a logical deduction.

Now it is not, of course, intended in God's Providence, and in His providential training of man for Himself, that this infantile period shall be, in all cases, the exact type of religion, or the religious mind. For some things indeed it will always be the fittest type to express its character, even for the deepest intellect and the most profound research; the deeper things of the Spirit no man may fathom here, and in these, like children listening to a father's word, we receive that which is given. But for all practical ends there is in general an infancy, a maturity, and a manhood in religion, that may at one period demand more than at another. There are babes in Christ—there are also men; and there is the pure unadulterated milk for the one, and there is also the stronger food for the other. But here, not to forget what we were, we are to bear in mind that all who have become strong were once weak, and they who are now able to reason and asign a reason, had once to take every thing upon trust. There was thus a time when we all had faith. As children, we knew nothing of doubt. That comes only when reason unravels thought, and when reason is satisfied with nothing but its own work; then faith is drawn from the ground, and *reason* becomes *rationalism*. Strange that a term which literally expresses the abstract form of the highest function of the human mind, and so far its distinctive ornament, should also have furnished a cause for censure, so that now what was called rational once, has itself become repudiated merely because it may be called rationalistic! Who can guard against the deterioration of language, when that which is unknown may become a reproach, and that which was once urged as duty, may deserve a reproof?

But whatever be in the use or abuse, reason may pass its legitimate bounds on the ground of revelation, and when that is the case it may come in competition, and even in conflict with a higher principle, and then it becomes rationalism. It may claim the supremacy on ground that is properly not its own, and thus by discarding faith, and ignoring any higher authority, may stand in conflict with that very reason which it pretends to follow. When reason and faith are at variance, rationalism enters. Faith loses then its simplicity, its natural promptitude, its spirit of acquiescence and harmony, and with these, too, its consciousness of safety; and now fluctuating on the waters of uncertainty, where it can no longer descry the object for which it lived, it floats at random under the hazardous guidance of its erratic pilot, ever dreading to be engulfed. Thus while on the one hand reason and faith may co-operate in harmonious action,—faith invigorating reason for high and holy ends—yet, on the other hand they must both fail when reason usurps the ascendancy, and demands the rank of leader. When faith becomes subordinate, skepticism takes its place, simplicity is overwhelmed in speculation, candour clans with cavil, and distrust and doubt hang as clouds around the soul. Reason and rationalism are thus seen to differ as much as reason and faith. Nay, we should rather say they differ more, for a sound and holy faith will always in the end be found to have more of the elements of a pure reason, as it implies in its very nature the exercise of the noblest faculty that God has given. While on the contrary, whatever pretension rationalism may put forth for the exclusive possession of reason, it is so bound up in the mist of scepticism as to paralyze by that connection the very reason that it parades. Pure reason in itself is a holy principle, in its very nature allied to faith, and when and where that alliance or affinity becomes a severance, then and there rationalism begins. Reason implies a confidence in truth by its very aim to reach it, and hence by its very nature implies harmony with faith, and the faith which is its associate, guides and sways it with no constraint, but that cheering suavity which inspires courage and peace.

Rationalism is in its proper province in the science of matter. There it may assert undivided sovreignty, and suspend faith in theory until theory is based on facts. Skepticism there becomes merely precaution against credulity, a safeguard against precipitate conclusions, and a healthful negative upon extravagant speculation, where nature points us to her phenomena before we pretend to understand her. In the science of mind also the same hesitancy or slowness to give assent to mere theory is a rationalism long established as wholesome, and acted on as precautionary ground in the deductions of science. What would be rationalism on the ground of revealed truth, would not be rationalism on natural science. Not that the one may not be subjected to as rigid a test as the other, but as revelation opens a world beyond the merely physical phenomena, our first care is to look to the High and Holy one who gives it, and once satisfied of *that*, there is no ground for rationalistic hesitancy; it is now the confidence of reason associated with faith. Here rationalism must deny itself and be content to follow, not to lead or command. Even in the science of mind as affected by revealed truth, rationalism has no position to take a stand, simply because it refers us here to the relation between the finite and the Infinite mind, where the only data are to be found in the condescension of the Infinite to the finite. Here we must first listen, take and receive. We cannot give, for we have nothing to give. We cannot create, for we are powerless. We have no fulcrum where to poise our lever and lift the unseen world to view, without some stronger arm. We can neither make nor take but what is given, and hence in strictest scientific sense our revelation becomes our *data*, with which alone faith and reason in harmonious action can now solve the great problem of our being here on earth.

It was on this sure moral fulcrum that the Reformers stood when they moved the papal world. It was not their learning, it was not their logic, it was not their almost superhuman indomitable energy—great as all this was in the eyes of the world, it was that earnest, deep, and unsophisticated faith, that not merely reasoned but felt also; on this turns the destinies of God's Church, and as for this we live, so for this we are prepared to die; the great doctrine that enabled them to stand before kings and princes, courts and councils—declaring "we cannot otherwise, so help us God"—"we are saved by grace, through faith in our Lord Jesus Christ." C. F. C.

For The Churchman.

DIALOGUE

BETWEEN A CLERGYMAN AND A WARDEN.

Warden.—I am very happy to meet you again, Mr. ——; have you found a resting place for the sole of your foot?

Clergyman.—Rest! Oh, my friend, there is no rest here for the weary pilgrim, while travelling through this howling wilderness. But we shall soon rest in Abraham's bosom.

W.—Yes, it is true, that the dead are "blessed" who "die in the Lord, for they rest from their labours." But something seems to have thrown a tinge of melancholy over your countenance. You know we must brace ourselves for the roar of life's warfare.

C.—This is Ash-Wednesday; and it suggests many serious thoughts to my mind. Surely we have great occasion to bewail our manifold sins, and to ask forgiveness for the things which we have done, and the things which we have left undone.

W.—I have often thought that it was a very good season to make restitution for any wrong done to our neighbour.

C.—That is a holy and beautiful thought. The Lenten season, if properly improved, will work great good to ourselves as well as our neighbours. When a man sincerely prays, "Create a clean heart, O God, and renew a right spirit within me"—then he begins to be "kind,"—he "envieth not,"—he "seeketh not his own," —amid a thousand vexatious things he "is not easily provoked,"—he throws away that "heavy armour" suspicion, and "thinketh no evil." If he has done any wrong to any man he is ready to restore fourfold.

W.—I don't wonder you look sad while indulging in such a melting train of thought.

C.—Yes,—the wolf is ever nigh to destroy the flock, and, strange to say, the shepherds stop to wrangle. I was thinking of Zion—of her waste places—of my own leanness—of the great work of the Christian ministry. I was thinking of the want of love—of familiar brotherly intercourse among the clergy and laity in regard to the work of God in our midst.

W.—Well, it is certain that we want more zeal for Christ. We have some great and good men among us, but they don't seem to work together. Time rolls his ceaseless course, and will soon sweep from our sight the venerable men whose names are as familiar to us as household words. The force of early manhood has departed, and they are now standing on the verge of dark eternity.

C.—Yes,—God has given us some men of very great genius, of high mental endowments, and I tremble for their responsibility; for to whom much is given, much will be required. Our men of large congregations—of popular talents—should walk about Zion, mark well her bulwarks, and see wherein we are most vulnerable to assaults. They should encourage, in every possible way, the struggles of their weaker brethren among the poor. They should lead the way in every good work.

W.—Well, touching that point, it has awakened much joy in many hearts to see that our good Provisional Bishop has flung his banner to the breeze, on which may be read the inscription, "*To the poor the Gospel is preached.*"

C.—Yes, I was delighted to see at the very head of his published appointments, "Church of the Good Shepherd, Sunday, A. M.;" and a little further on, "St. George's Church, Beekman street, *General Ordination.*" You are aware, I presume, that these churches are missionary churches.

W.—Well, I am glad to hear that; for, as a general rule, the clergy follow the Bishop; and it is very important, therefore, that we should have the very best men as leaders. I think our Bishops should be chosen from the ranks of our best preachers; the Bishop should, if possible, be the most eloquent preacher in the Diocese.

C.—Other things being equal, oratorical powers are by no means to be despised. I yield to no man in admiration for fine speaking, where it is the outgushing of a sincere, pious heart, full of love to God and man; but when the preacher, as he moves among mankind, shows by every word and action that he is a stranger to that crowning grace of the minister of Jesus, humility, all else is nothing worth. "Let him that is chief among you be your servant."

W.—Oh yes, you're right, sir; I too love a plain, unpretending Bishop—a Bishop full of love, of tenderness; a Bishop who feels, that of all the duties imposed upon him, an act of discipline is the most painful, especially when he is called upon to displace or degrade from the ministry. By the way, Mr. ——, why should suspension, which is synonymous with degradation, according to the most recent ecclesiastical rendering, be irrevocable?

C.—Now you've got me in a wide field—a field, too, which has been pretty well ploughed. But as we are talking so coolly about remodelling the Prayer Book, it seems to me it would be a much easier matter to conceal some canons which rather belong to the dark ages —canons which any age which had the smallest respect for mercy or justice would be ashamed of. Since you have asked the question, I really cannot see any good reason why any brother, be he who he may, overtaken in a fault, should forever clank his chains in utter hopelessness. The example of Christ and His Apostles stands *opposed* to the legislation of the modern ecclesiastical courts, and *therefore*, (not on any party grounds, God forbid,) I am opposed to irrevocable sentences. But I see we can't talk any longer, as we have reached the slip. Please tell me, sir, if you have called a Rector yet to your parish, about which we had some conversation when we last met?

W.—Oh yes, sir; we have had the good fortune to secure the services of, if not a man of any extraordinary talents, a very wealthy man. We've been looking for a clergyman who could build himself a Rectory and—

C.—The stage is at hand. Good bye, sir. J. P.

For The Churchman.

THE FAST OF LENT.

Blow the trumpet in Zion, sanctify a solemn fast.

—*Joel ii:* 12.

The trumpet notes are still sounding in our ears calling us to the solemn fast of Lent. The Church lays aside her beautiful garments and clothes herself with sackcloth. She contemplates the great fast of the Son of Man, and meditates upon the acts of His ministry, His life, suffering, and death. She calls her children to remember that the Bridegroom has been taken from them, and that the children of the bride-chamber now must fast. Yes, "she has become a widow! She that was great among the nations, and princess among the provinces, is become tributary! . . . . all her friends have dealt treacherously with her, they are become her enemies." She humbles herself, falling low at the foot of the Cross; weeping bitter tears of penitence. She calls us who have brought iniquity upon her to repent in dust and ashes—to crucify the flesh, and the affections thereof by acts of penitential discipline; among these acts of penitence she particularly commands us to FAST.

In this age of indifference and ignorance, the question naturally suggests itself: what is it to fast? We talk much about it, but very few of us *know* what it really is to fast. The tendency of the day is to explain away outward acts and ceremonies, to make religion a mere matter of feeling or impulse, to exalt the spirit and apparently to forget that its earthly tabernacle is a body composed of flesh and bones. Hence, we are told, that fasting is not an abstinence from food, but a fast of the spirit only; and, more, we are laughed at and ridiculed if we obey the voice of the Church in this matter; we are told that such observances are a superstitious remnant of Romanism and the dark ages. They would have us keep an *ideal*, not an *actual* fast. But, looking into the Bible, let us try to discover the nature of a *Scriptural* fast: We read that Moses was on the mount "with the Lord forty days and forty nights; he did neither eat bread nor drink water."

When the edict of king Ahasueras went forth to destroy all the Jews, "there was great mourning among the Jews, and *fasting*, and weeping, and wailing; and many LAY IN SACKCLOTH AND ASHES." The Royal penitent says that he "put on sackcloth and *humbled his soul with fasting*,"—that his "knees were weak through fasting."

When God's judgments were denounced against Nineveh, the king proclaimed a solemn fast, saying, "Let neither man nor beast, herd nor flock *taste anything*: let them not *feed* nor *drink* water." And St. Anna, "the widow of about four score and four years, departed not from the temple, but served God with *fastings* and prayers night and day."

Of St. Cornelius we read, that he "fasted till the ninth hour;" and then an Angel appeared unto him. St. Paul says that he "appeared himself a man of God . . . . in imprisonments, in tumults, in labours, in *watchings*, in FASTINGS."

Now, what sort of fasting is spoken of in the few texts we have quoted? Was it a real abstinence from food, or was it what many, in this *very enlightened* age, falsely call spiritual fasting? Certainly they can not so explain such words as "He did neither eat bread nor drink water"—as "fasting, weeping, and wailing, and lying in sackcloth and ashes." No! *whenever* fasting is spoken of in the Holy Scriptures it means an abstinence from food, and nothing else. But again, our blessed Lord "fasted forty days and forty nights, and was an hungered." Are there any so wicked that they charge our blessed Lord with folly? perhaps not directly, in so many words, but do they not indirectly, when they disparage fasting?

We have shown from the Bible, that so far from being superstitious and useless, fasting is a holy act of sorrow and penitence, practiced in all ages of the world by good and holy men. And ever since the establishment of the Catholic Church, Christians have fasted; the rule being, in the primitive Church, a total abstinence from food until evening, i. e. the ninth hour, or three o'clock. And if it shall be asked, why must one fast? it is sufficient to reply, the Holy Church, the Spiritual Jerusalem, and Mother of us all, has so commanded—commanded, not advised or recommended—and if we hope for salvation we must not wilfully disobey her. Our bodies are the temples of the Holy Ghost, but the devil is constantly endeavouring to regain his lost citadel and make its last state worse than the first. His attacks are made chiefly upon our physical nature, by which (being our most vulnerable point) he is able to reach the spirit. Hence, wicked and unholy thoughts have their origin and *action* in the corporal nature of man. Therefore it is necessary to mortify the lusts of the flesh, to keep the body under and bring it into subjection, lest in the end, we become cast away. Having entered upon the Christian life, we must take up the Cross and follow our blessed Lord whithersoever He leadeth. He led a life of self-denial, of mortification; so must we. He fasted; so must we. He was crucified; and so must we crucify the lusts of the flesh and the affections thereof. We cannot fight singly, we cannot reach Heaven by any means of our own devising, and we must not trust in a mere abstract faith, fondly deceiving ourselves that the righteousness of Christ shall be *imputed* unto us. A mere intellectual abstract faith never yet saved a man and never will; we must *work* out our own salvation with fear and trembling, and we shall be saved by the righteousness of Christ, *imparted* to us by a living union with Him, through those ordinances and channels of grace which He has Himself appointed in the Church. If, then, this is the case, and we are to be judged for the works done in the body, how necessary is it for us to bear with patience, yes! to glory in all the Crosses which our blessed Lord shall lay upon us. How necessary, then, to observe all those acts of humility and self-discipline which His Church has directed. And is not fasting one of these acts?

Men are ready to obey their earthly physicians when they direct them to diet themselves, but with all their *spirituality* they care more for their bodies than their souls, and refuse to obey their spiritual physician when He directs them to fast. At this day there is great zeal against the sin of intemperance, and every one is shocked at the evil which this disgusting vice produces, but the remedy by which to overcome this, and other kindred vices, is forgotten. How much drunkenness would there be in the land if every one obeyed the voice of the Church, and kept the body under subjection by fasting and self-denial. But men in this most degenerate age are clothed in fine linen, and fare sumptuously every day, pampering and gratifying their passions until they have not the moral energy to resist temptation. If the Church's law of abstinence were observed, men would use, and not abuse the gifts of God. Again, fasting is an act of penitence. That repentance which is a godly sorrow for sin is not a mere abstraction, which is only felt, nor is it a sorrow expressed by groans and hysterical shrieks at a revival meeting; but something to be *done*; our bodies have sinned and they must suffer as well as our souls, and therefore it is necessary that we should afflict ourselves in acts of penitence.

As to the mode of fasting, it is difficult to lay down rules for individuals; the direction of the Church is: "such a measure of abstinence as is more especially suited to extraordinary acts of devotion;" this "measure of abstinence" must, of course, differ with different persons; what would be the poor man's feast would be the rich man's fast. Beside, people are differently constituted, and some can fast more than others. And in this age, we have become so effeminate, by long indulgence in luxury, that most of us cannot bear a severe fast, such as the primitive Christians were wont to practice. So that it is, perhaps, best that no particular rules have been laid down by the Church, and that she has left us to the guidance of our pastors in this matter of fasting. But there is one general rule which all must observe: *we must keep the spirit as well as the letter of the fast*, Let us come, then, to the solemn fast of Lent kneeling low at the foot of the cross, beseeching God in mercy to avert His anger; and then when we come to the Holy Week we may devoutly contemplate the passion of the Son of God. At Palm Sunday we may see Him riding lowly, but triumphantly, into Jerusalem, and we may join in the glad Hosannas that rend the air. Would we mourn over the holy city when she is apparently deserted by her Lord? Let us come, then, to the solemn fast of Lent, observing it with penitence and mourning, remembering that for our sins, our Sion sits low in the dust. Oh! in this Lenten fast pray for the peace of Jerusalem—beseeching God to send out His light and His truth and bring peace to the afflicted daughter of Sion. Would any accompany our Lord through the Week of the Passion, grieving as He is betrayed by the traitor Judas? Come, then, to this solemn fast of Lent, keeping it with prayer to be delivered from the soul-destroying sin of "covetousness," which is idolatry. Would any go to the "Upper Room," and there behold the institution of the Blessed Sacrament of His Body and Blood? draw near with faith and keep this solemn fast with all fear and adoration, that you may so reverence the sacred mysteries of His Body and Blood; that "in your souls ye may be always sensible of the fruit of His redemption." Is there any one who would follow our Blessed Saviour to the garden, and adore Him in His awful agony, as He kneels and falls prostrate upon the earth, the ground wet with His bloody sweat? or reverently watch as He drinks the bitter chalice to the dregs; following Him all along that way of grief to the hill of Calvary; gazing reverently upon Him as He is stripped of His garments and laid upon the cross; the cruel nails driven into His holy hands and feet; and His body racked with pain as the cross is lifted by the heathen soldiers? Would that one stand at the foot of that cross with the "Mother of Sorrows," and drink in His last words? Let him then kneel low at the foot of the cross, sharing the sorrow of Christ's Blessed Mother, and let the sword of penitence pierce his heart. Or, on the glad Easter morn, when the Sun of Righteousness shall rise with healing in *His* wings,—would he feel the genial influence of His rays? Then sanctify a solemn fast, take up the consecrated cross, bearing it with all patience and long suffering; remembering that it is not bereft of its sacred burthen, but that it is the cross of our Lord—the altar of Jesus, and that His body is ever upon it a propitiatory sacrifice for the sins of the world. Let us not shrink from the Holy Cross, but at this solemn Lenten season offer our bodies and souls a holy, reasonable, and religious sacrifice unto Him who hath purchased us with His blood. And then shall our mourning be turned into joy, and we shall dwell in those heavenly mansions, where those who are redeemed "shall hunger no more, neither thirst any more. . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living waters. And God shall wipe away all tears from their eyes." W. F. B.

HEBDOMADARY.

Sunday, March 4—*Second Sunday in Lent.*—Satan is the author of all the evils which threaten the body, as well as the soul. The Church directs our minds, this week, to the most powerful way of gaining the victory over this enemy. We shall prevail, if our trust is placed, not upon *ourselves* and our own strength, but upon God. It is by His watching over us, by His shielding us from danger, by His putting good thoughts into our hearts, that the malice of Satan is rendered powerless. In proportion as we distrust ourselves, our faith will be stronger in Him; and His blessing will more surely rest upon us.

Wednesday, March 7—*St. Perpetua, M.*—St. Perpetua was a Carthagenian, and in the third century was imprisoned with several others for the crime of Christianity. St. Perpetua had a little baby, which drew its daily food from her, and an aged father, who wept at her feet, in his earnest entreaties that she would deny her faith, and save her life; but God gave her strength to resist all temptations to weakness; and, on the day appointed, she was led forth, her face composed and cheerful, singing a triumphant hymn of praise; while her own companion, Felicitas, who had but just passed through the pains and perils of child-birth, was hardly able to contain her joy. There were several men companions in their trial; and after these had been killed by the wild beasts of the amphitheatre, Perpetua was exposed to a wild bull, which failing to kill her, she was at last set free by the sword of a gladiator, and then dismissed to her eternal rest.

PEACE.

Sweet Peace, where dost thou dwell, I humbly crave,
Let me once know?
I sought Thee in a secret cave,
And ask'd if Peace were there,
A hollow wind did seem to answer, 'No!
Go seek elsewhere.'

I did;—and going, did a rainbow note:
Surely, thought I,
This is the lace of Peace's coat:
I will search out the matter.
But while I look'd, the clouds immediately
Did break and scatter.

Then I went to a garden, and did spy
A gallant flower,
The Crown Imperial. 'Sure,' said I,
'Peace at the root must dwell.'
But when I digg'd, I saw a worm devour
What show'd so well.

At length I met a reverend good old man;
Whom when for peace
I did demand, he thus began:
'There was a Prince of old
At Salem dwelt, who lived without increase
Of flock and fold.

'He sweetly lived; yet sweetness did not save
His life from foes,
But after death, out of his grave
There sprung twelve stalks of wheat:
Which many, wondering at, got some of those
To plant and set.

'It prosper'd strangely, and did soon disperse
Through all the earth:
For they that taste it do rehearse,
That virtue lies therein;
A secret virtue, bringing peace and mirth,
By flight of sin.

'Take of this grain, which in my garden grows,
And grows for you;
Make bread of it: and that repose,
And peace, which everywhere
With so much earnestness you do pursue,
Is only there.'

—George Herbert.

BAPTISM OF ADULTS.

In England nearly every person has been christened in infancy. It seldom happens that a clergyman is called upon to baptize a man or woman. But the case is different in the Colonies. Sometimes children have to wait many years before a clergyman comes near to christen them; and parents who live beyond the sound of the Gospel, too often forget that they and their children are only sojourning here on earth, and now is our time to obey and follow Christ, who alone can be our salvation in the life to come. And so where there are few or no clergymen to teach them, people often grow up not only without prayer for God's Holy Spirit, to renew and sanctify them, but also without ever having been made in their infancy members of Christ and children of God.

A case of the latter kind occurred last year to a clergyman in British North America, who wrote thus to the Society:—

"In B—— there were nine candidates for Confirmation, two of whom are also candidates for Baptism; the one a widow, who, though of Church parents, was uncertain whether she had been baptized in infancy; the other the mother of a large family, who had been brought up among the Anabaptists. I had baptized her husband two years ago, and some of her children I had baptized last Spring, and buried four of them within the space of a week. These women both expressed a particular anxiety to be baptized by immersion; and as I failed in my endeavours to satisfy them that the *mode* was a matter of indifference, and we had no conveniencies for immersing adults in the Church, I referred the matter to the Bishop, who with some hesitation consented to its being done in the river, which was but a short distance from the church.

"Accordingly, after the second lesson, having first baptized in the church two infants, one of which belonged to one of the candidates, and having then proceeded with the adult baptismal service as far as the prayer for consecrating the water, the Bishop and congregation proceeded to the river side, where his lordship read the Consecration Prayer and the concluding service, and I went into the river and immersed the candidates. The congregation conducted themselves with the greatest reverence and decorum during the ceremony, and after its conclusion we all returned to the church, when the newly baptized persons with seven others received the rite of Confirmation."

We cannot doubt that God did indeed receive those persons truly repenting and coming unto Him by faith. But how much better would it be if we sent out from England a sufficient number of Missionaries to teach all our emigrants and their children the way of serving God even from their early years! Think of this the next time you are asked to contribute something to the *Society for the Propagation of the Gospel.—Gospel Missionary.*

CHARACTER OF WILBERFORCE.

Sir G. Stephens, in his "Anti-Slavery Recollections," recently published in England, gives the following sketch of the character of the great philanthropist and statesman, the late William Wilberforce:—

His essential fault was that of busy indolence; he worked out nothing for himself; he was destitute of system, and desultory in his habits; he depended upon others for information, and laid himself open to misguidance; he was too fond of an animated dictionary; he required an intellectual walking-stick. From this habit sprung another failing of no trifling importance in a public man—he was indecisive; he wanted the confidence which he might have justly placed in his own judgment. It was a common saying of him, so common that you must have heard it, that you might safely predicate his vote, for it was certain to be opposed to his speech. The only other weak point to which I will refer was singular in a man of his refinement—he loved the small gossip of political life, and politically educated in the tone of the last century, felt, perhaps unconsciously too much deferential regard for rank and power, irrespective, not of the morality, but of the sterling worth of their possessors.

In a man of less strength of principle than Wilberforce, these faults, though venial, would have impeded all his utility, even if they had not reduced him to the level of the common herd; but he possessed qualities that neutralized their tendency; in religious duty, taking the expression in its most comprehensive sense, he was resolute and inflexible; it was a resolution founded no less on intelligence than feeling; he knew what was his duty to God and man better than the most orthodox divine that ever adorned the Episcopal bench; and what he knew he practiced and he loved. This was the real secret of that deep veneration with which all men regarded him. In the conflict of party, in the excitement of debate, or the tumult of political strife, men might doubt about his vote on minor issues, but where the interests of morality, or humanity, or religion were involved, there Wilberforce's perception of what was right appeared intuitive, and his vote was certain; neither rank, nor power, nor eloquence bewildered him for a moment then. All the honours, all the wealth, all the seductions that the world could furnish, would not have tempted him to offend his conscience by even a momentary hesitation; he at once rose above all infirmities of habit, firm as a rock upon the spiritual foundation on which he rested. Now, am I not right in beginning with his faults? do they not show his noble virtues in yet bolder relief?

A Word of Affectionate Counsel to the Laity of a Parish.—You have, many of you, the greatest conceivable means for marring, or for furthering, God's work in your parish. Your example will be, to a good degree, copied by your work-people and dependents. If they see you regular and devout in your attendance at church, and at the Lord's Table—if they gather from your actions and ordinary words that you care for your own souls and theirs, that you love your pastor, or, at all events, honour him for his office sake—the like spirit will spread down to them, and the blessings of an united, well-ordered parish will be yours. And these blessings are, even as regards this world, so many and so great, that your reward will not even here be small. Better work, the labour of those who toil, "not with eye-service as men-pleasers," but as those who know that they are serving God, freedom from the destructive system of secret purloining, habits of sobriety, trustworthiness, and decency in those who serve you, will, with their love and gratitude, reward you here; and at the great day you will share the crown of those who have turned many to righteousness. On the other hand, any neglect of your own religious duties will be copied fatally by those beneath you; a disorganized, unruly, dishonest parish will be here, with all the loss and suffering it inflicts on you, an earnest of your heavy reckoning at the bar of our great judge. I beseech you, then, affectionately, but with all earnestness, that you work with us as fathers, as masters, and as neighbours, in this work of the Lord.—*Bishop of Oxford's Charge*, 1854.

ENGLISH EMIGRANTS TO THE UNITED STATES.

It appears that the Church of England—or, rather, an earnest-minded section of the Church—has at length seen the necessity of promoting an interest in the spiritual welfare of those who emigrate from England to this country. The Rev. Dr. Caswall has addressed the following letter to the *Colonial Church Chronicle* on the subject:

Dear Sir,—It may interest your readers to know that a plan has been set on foot, the object of which is, to preserve in the unity of the Church those of our emigrants who proceed to the United States of America. Myriads of Englishmen, baptized in the Church of England, are at the present moment scattered over those States like sheep without a shepherd. It were much to be desired that emigrants should be directed to situations in which the advantages of their own Church may be enjoyed. It is but just also, that the American Church should be assisted by us, in providing for the spiritual welfare of those whom Europe casts forth upon the Western continent, at the rate of more than three hundred thousand a year.

A Mission to a heathen land would be considered highly prosperous, if it succeeded in converting a thousand persons annually. By means like those which are now proposed, it might reasonably be expected that several thousands every year might be saved to the Church, and saved from irreligion, Mormonism, and other kindred delusions.

It is important to state, that the plan is at present only in embryo, and that it cannot be considered as established, until it has received (as most probably it will receive) the approbation of our brethren beyond the Atlantic. I remain, dear sir, yours very respectfully, Henry Caswall.

The English Nurses at the Hospitals in the East.—A surgeon at the hospital at Therapia thus writes home:—

The lady nurses who are here have been most kind and attentive to the sick and wounded, sitting by their bedsides and reading to them, &c. Before they arrived, many men were discharged from the hospital for passage to Malta or England very thinly clad. Now they have nice warm comforters given them. Imagine, if possible, the daughter of a baronet in Belgrave square, with good property, and not at all bad looking, laying on one side all her wealth, and leaving a comfortable home to come here and stand at the washing-tub in an underground back kitchen. This she has done daily for the last fortnight, even when snow and frost have been on the ground. Also, Miss ——, another daughter of a baronet, going from the bedside to the kitchen, ironing, &c. Well may Old England be proud of her daughters, when we see what sacrifices they are ready to make, in order that they may fully carry out the Divine precepts of love and charity; and so high is the standard of the ladies of our country that it is of little consequence what office they perform, for whether at the washing-tub or in the drawing-room, they are the same in all that renders them high in the estimation of God and man.

Cat Clocks.—M. Huc, in his new work, "The Chinese Empire," has the following:—

One day, when we went to pay a visit to some families of Chinese Christian peasants, we met near a farm a young lad, who was taking a buffalo to graze along our path. We asked him carelessly as we passed whether it was yet noon. The child raised his head to look at the sun, but it was hidden behind thick clouds, and he could read no answer there. 'The sky is so cloudy,' said he, 'but wait a moment,' and with these words he ran toward the farm, and came back a few minutes afterward with a cat in his arms,—'Look here,' said he, 'it is not noon yet,' and he showed us the cat's eyes by pushing up the lids with his hands. We looked at the child with surprise, but he was evidently in earnest; and the cat, though astonished and not much pleased at the experiment made on her eyes, behaved with most exemplary complaisance. 'Very well,' said we, 'thank you'; and he then let go the cat, who made her escape pretty quickly, and we continued our route. To say the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest he should find out we were Europeans by our ignorance. As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell the clock by looking into a cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary; our complaisant neophytes immediately gave chase to all the cats in the neighbourhood. They brought us three or four, and explained in what manner they might be made use of for watches. They pointed out that the pupil of their eyes went on growing narrower until twelve o'clock, when they became like a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recommenced. When we had attentively examined the eyes of all the cats at our disposal, we concluded that it was past noon, as all the eyes perfectly agreed upon that point.

Chaplains in the Crimea.—The Church of England chaplains with the army receive 16s. a-day, rations for themselves and servants, and forage for a horse. The Presbyterian chaplains receive the same pay and allowance. The Roman Catholic chaplains receive £150 a-year, forage for a horse, and rations for themselves and servants.

Be thankful for past mercies, before we plead for new favours; this is the way to plead successfully: "He that offereth praise, glorifieth God."

THE CHURCHMAN.

NEW YORK, MARCH 1, 1855.

☞All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

With the utmost respect for "Another of the Managers of St. Luke's Hospital," we must decline answering any of the questions he has put to us,—questions which ought not, in fact, to have been asked, and which could not be answered without a dereliction of duty. Nothing shall ever induce us to betray confidence, or to lose, we trust, in any other way, the sense of our own responsibility.

TO OUR READERS.

THE CHURCHMAN, with the present number, enters upon its twenty-fifth year. It has thus had an existence of a quarter of a century. More than an entire generation has passed away since it first set out on its career; and the Church, to whose interests it has ever been, and still continues to be devoted, has during that period grown and developed itself with a steadiness of purpose, no less than with a rapidity of progress, to which THE CHURCHMAN may fairly claim the merit of having in some degree contributed. For it has always aimed at promoting those objects which are the only sure means, under GOD, of building up and extending His Church among men,—the propagation of its true principles, the upholding of its rightful position, the assertion of its divine authority.

The very fact of THE CHURCHMAN having stood its ground for a quarter of a century, amid many vicissitudes, and under often critical circumstances, would of itself be some proof of an inherent vitality and energy which could not but give assurance of power and of usefulness. But when we are in a situation to say, that during the last two years of that long period it has more than doubled its circulation, and that never, perhaps, since it first came forth, has it possessed so powerful an influence, or occupied so firm a position, or felt so strong in its independence, as it does now, we think it must be admitted that while it has thus been gradually raised to a high and palmy state, it has yet a prospect of greater usefulness than ever before it. Our readers may rest assured, that we are not insensible to the responsibilities of such a condition. But we have no interests to serve but those of the Church. Whatever we do, is in her sacred cause. We have no private feelings to gratify—no selfish objects to attain. Neither do we seek to promote the ends of any party or clique. We repudiate alike the distinctions of "High Church," and "Low Church." We wish not to be in any way identified with either one or the other. And we disclaim all sympathy with, and denounce all appropriation of, any *ites* and *isms* whatever—regarding them, one and all, as so many curses upon the Church. It is her Catholicity we shall humbly strive to maintain, not her Sectarianism. She is before us—she is before the world—"in the Unity of the Spirit." And all our aims shall be directed to promote her Catholic and Apostolic principles in their utmost integrity and fulness. It is no narrow ground we seek to occupy. And we here repeat, that our columns are open to all sincere and earnest-minded Churchmen, even to controvert, if need be, our own expressed opinions.

There is another consideration which ought not to be overlooked by Churchmen. Our paper is not carried on for any mere private advantage, or with any personal design whatever. It is virtually an offering to the Church, and one not only devoid of all pecuniary profit, but which involves no inconsiderable pecuniary sacrifice. Any one who examines its pages, and estimates but the cost of paper and print, and compares that cost with the trifling subscription for which it is issued, must be well convinced of this. Large, therefore, though our circulation be—more than doubled, as we have already said, though it has become within the last two years—we yet require, and ought to receive, a still more extended circulation. We appeal, then, to Churchmen to still exert themselves in our behalf. It is the old and firmly established Church Paper of the United States, and has certainly a prior and stronger claim than any other to the support of the Church.

We may mention, in conclusion, that we have just entered upon new and most commodious premises for the printing business of the Paper; and where there is also suitable accommodation for the Editorial department. For the first time in the history of THE CHURCHMAN, we are entirely our own printers, having provided ourselves with the requisite type, and with one of the largest and most improved printing machines in this city. This may be regarded, we think, as affording additional assurance that we are thoroughly in earnest in what we are about, and that we have the highest confidence—GOD being our hope and trust—in the increasing prosperity of the career that is before us.

The publishing and general business of THE CHURCHMAN will be transacted, as heretofore, in Trinity Building, 111 Broadway.

NOTES OF THE WEEK.

We give as full a report as our space would admit, of the proceedings of the English Convocation of the Church. It has a deep interest, we know, with American Churchmen; and there is much in what has just passed to make it instructive to us here, at the present moment. It is interesting—it cannot but be so—as being the struggle of our Mother Church to assert her rightful position as a divine institution,—to shake off some, at least, of those trammels which the State has so unconscionably imposed upon her, and which had almost paralyzed her energies, and destroyed her influence. Too long has this most necessary Council of the Church been allowed to lie dormant. Too long has the Church herself tamely submitted to the deprivation. For a century and three-quarters, or thereabouts, has the Convocation of each of the two Provinces into which England is ecclesiastically divided been, for all practical purposes, a dead letter. With one single exception, we believe, year after year, during that long time, has the period of its assembling come and gone, without any regard being paid to its constitutional right of meeting, and deliberating, and legislating, on the momentous affairs of the Church. In the year 1689, we think it was—the second year of William and Mary's reign—Convocation was duly called, and began to sit in due form, though their resolutions came to nothing. Then, for ten years or more, it was not even formally called—its existence was scarcely, in anywise, recognized. But since the year 1700, or soon after, it has been regularly, though only formally, called together, with every session of Parliament—its assembly solemnly opened—and all its preliminaries gone through—and not finally dismissed until Parliament broke up, or was dissolved,—yet nothing whatsoever permitted to be done. But the mockery of all this at length became intolerable; though, strange to say, there were found among even the Bishops and Clergy, those who were strongly opposed to any attempt to interfere with that arrant mockery,—content to have their Church thus contemptuously treated by the State; and to endure all the evils of such a state of things, only lest their removal might enable the Church to put forth an energy of truth, of fidelity, of which they themselves were the most afraid! But one effect of the oft-abused "Church movement" has been to overcome all such apprehension; and the Primate himself, lately one who was throwing every possible obstruction in the way of a revival of Convocation, has yet, on the very occasion of its meeting, to the proceedings of which we allude, been not only willingly and heartily, to all appearance, presiding over its Upper House, but evidently taking a lively concern in its labours! These labours have not, so far, it is true, been of much magnitude, practically at least. But there is a beginning. The Convocation of the Province of Canterbury, at any rate, has resumed its legitimate position,—it has regained its deliberative rights, and is in a fair way of re-establishing its legislative also. Thanks to that much decried "Oxford Movement", which has in so many other respects also been the means of restoring the organization of the Church of England to a state of vitality and efficiency.

—We have given an answer in detail elsewhere, to the somewhat querulous, and certainly most gratuitous, remarks of our Church contemporary the *Calendar*, upon the information we lately furnished on *Mosheim's Ecclesiastical History*. We cannot imagine with what object our contemporary went out of his way to call in question what we did. It was not, we fear, a friendly one. But, at any rate, he has now our acknowledgment in full.

—We published an announcement, two or three weeks since, of a proposal to reprint, for the benefit of the Church in this country, some of the best periodical Church literature of England,—not with any view of profit, but simply for the purpose of diffusing that which is doing great good on the other side of the Atlantic, and is calculated to promote the diffusion of sound Church principles on this. It was a liberal and a beneficial proposal; and we are therefore sorry to learn, from another intimation in our columns to-day, that "the number of names thus far received will not warrant the commencement of the undertaking." Still, there is a chance, we are glad to find, remaining. The time for receiving names is extended to the first of May. Let us hope, then, that by that time such a number will have been received as to accomplish so desirable an object. It is an idea which has been most happily conceived, and Churchmen ought promptly and gratefully to come forward, and, by their generous support, secure its being carried out.

—A valued contributor to our columns has favoured us with a brief memoir of a recently deceased Pastor of our Church, which would, under any circumstances, we are sure, possess a melancholy interest with Churchmen, but which has a peculiar one of its own from the fact of the lamented deceased having formerly been a Presbyterian Minister. He was "one of the 'three hundred' who returned to the right way with the well-known and lamented Flavel S. Mines." He saw his error, renounced it, and embraced that sound doctrine and discipline which he discovered in the Church, as a true branch of that Apostolic organization which was founded as "the pillar and ground of the Truth." His pastoral career, in working out his happy conversion to the "more excellent way," would seem to have afforded the most forcible testimony to the reality and earnestness of his convictions; while it furnished a bright example of the happier success with which men can pursue a ministerial career, when they act under such convictions—when they are in a situation to derive divine aid direct from its true source—and when they are invigorated and upheld by the consciousness, that they are regularly authorized pastors of the flock—duly commissioned "Ambassadors for Christ". The character as well as the labours of one thus circumstanced must, we say, have a peculiar interest with Churchmen; and well would it be if they who are not Churchmen would carefully and unprejudicedly look into such a case, and endeavour to draw from it instruction and edification in—it might happily chance to be conviction of—the Truth. His character, it is evident, shone forth clearly and brightly in his labours, which he appears to have indeed performed as "labours of love"; and the labours themselves were assuredly such as to certify how much they were animated by that Divine Grace, the channels of which are especially to be found in the Church.

As the memorialist of this good man's life truly says, "his memory and influence will never die—'he, being dead, yet speaketh'." Yet we heartily concur in the earnest hope expressed, that what he has left behind him of his thoughts and his teachings may be given to the world, so that through them he shall continue to speak, and to do so with, it might be, more extended effect. His mind would seem to have been of that cast, the practical usefulness of which is sure to tell in an age like this; and the promotion of the Church's progress, and greater efficiency, could scarcely fail to be furthered by the published writings of such a man. We trust, therefore, that the suggestion will not have been made in vain.

IMPROPER CHURCH MUSIC.—The *Episcopal Recorder* mentions, with evident uneasiness, that some "Puseyite," it is left to be inferred, has somewhere in England introduced the air of "Sally Brown" as a church tune, or chant. Now the same objectors, we dare say, have themselves adopted "Rousseau's Dream,"—it is a great favourite with that party. And surely poor "Sally," who was, we believe, but a frail, thoughtless, and unhappy girl, is not worse than the hoary, pestilent infidel, who not only perpetrated immense mischief in his lifetime, but has perpetuated much of it even to the present day. The truth is, all these secular, sentimental airs are objectionable for the sacred purposes of the Sanctuary,—yet they abound on every side. The fact is one that furnishes the most powerful argument in favour of reviving the ancient melodies of the Church, than which nothing of modern date can compare for appropriate solemnity.

OUR INDIVIDUAL INTEREST IN PUBLIC WORSHIP.

It very naturally follows, in the due course of our endeavour to individualize the relations in which men must stand to GOD, in their communion with His Holy Spirit, and in their allegiance to His Divine Majesty, that we now consider the duties we owe to GOD as the object of our adoration and praise, and the performance of them in those solemn rites which His Church has ordained to that end.

"Worship the Lord in the beauty of holiness." This divine precept at once enjoins the duty. "All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before Him." And this is to be performed in assemblies of the people. We find it recorded, in all time, that constantly there "assembled to Him a great congregation." It has ever been an established means of worshipping GOD. "Bless ye GOD in in the congregation," says the holy Psalmist. Again, "I will praise Thee—I will give thanks to Thee, in the great congregation." And again, "GOD is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about Him." Even the very place of such assembly is to be not only the scene of worship, but the object of devotion. We are to "go into His gates with thanksgiving, and into His courts with praise." And GOD has promised, "I will sanctify the tabernacle of the congregation." Again, He has enjoined—"Reverence My Sanctuary: I am the Lord." And the Psalmist continually sets before us, that "Glory and Worship are before Him: power and honour are in His Sanctuary." How important, then, that we all, individually, take heed to the Apostle's admonition—"That thou mightest know how thou oughtest to behave thyself in the House of GOD, which is the Church of the living GOD."

"And the house which I build *is great*," said Solomon; "*for great is our God above all gods.*" We should have the Greatness and Majesty of God ever in our minds when we enter His house—His holy temple. For how inestimable is the benefit which is there to be derived, since GOD Himself has declared, "In all places where I record My Name, I will come unto thee, and I will bless thee." The awful sanctity of such a divine presence it was that excited Jacob to exclaim, "Surely the Lord is in this place, and I knew it not: how dreadful is this place—this is none other than the House of GOD." It is there, then, that is to be performed—there, in the immediate presence of the Lord God Almighty—that exercise of true religion which it is the proper operation of the Church of GOD to fulfill, but in which every individual and separate member of the same has his own personal part to act—his own individual duty to discharge—and to do so sincerely, earnestly, and devoutly, "as unto the Lord." There is no escape from this individual, personal obligation. It lies on us all—upon every one of us, severally, singly, and separately, as well as upon the congregation, that is upon us all collectively and conjointly. The worship itself is social; but the duty of it is individual; it cannot be merged in the congregation—it must not be discharged by proxy. And the words of Hooker have an individual application to every one who assembles in the sanctuary—"Forasmuch as religion worketh upon Him who in majesty and power is infinite, as we ought we account not of it, unless we esteem it even according to that very height of excellency which our hearts conceive when divine sublimity itself is rightly considered. In the powers and faculties of our souls, GOD requireth the utmost which our unfeigned affection toward Him is able to yield. So that if we affect Him not far above and before all things, our religion hath not that inward perfection which it should have, neither do we indeed worship Him as our GOD."

Now our Prayer Book has in it ample provision for realizing all that is thus implied, as the true mode of worshipping GOD, if we will only avail ourselves of it fully and efficiently. It proceeds upon the divine principle that "GOD is a Spirit, and they that worship Him must worship Him in spirit and in truth"—that "the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." Yet how comparatively little, may it not be feared, is anything of this actually realized among us! How few, how very few, as St. Chrysostom says, "come into the church, as into the palace of the Great King, with fear and trembling!" Solomon charges us to "look to our feet when we go into the House of GOD"—an allusion to a practice among the Jews, and other nations of the East, of taking off the shoes when they came into sacred places; and the principle of which is as becoming in us, nay, as binding on us, as it was with them—that we should look to ourselves, with a humble, reverential spirit, by at least, even at the very threshhold, uncovering our heads, and giving all other external testimonies of reverence and devotion. The very words which first greet our ears in the Service, tell emphatically of what is due, in these respects, to Him into whose presence we have come. "The Lord is in His holy temple, let all the earth keep silence before Him." And then the inducements to a solemn, penitential, prayerful demeanour, which the sentences that follow suggest, such as—"I acknowledge my transgressions, and my sin is ever before me;" "Hide Thy face from my sins, and blot out all mine iniquities"—the very personality and individuality of which, "*my* transgressions," "*my* sins," "*mine* iniquities," so forcibly remind every one of us of his own individual concern in what is to be done. Nor can this feeling be otherwise than enhanced by the assurance which succeeds, that "the sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise,"—and the admonition, so closely connected with it, that we "rend our heart, and not our garments, and turn unto the Lord our God:" since it is "to the Lord our God belong mercies and forgivenesses, though we have rebelled against Him." What could there be provided more powerful as an incitement to comply with the invitation that is immediately addressed to each of us, to accompany the Minister of God "with a pure heart and humble voice unto the Throne of the Heavenly grace;" yet how few evince by their outward demeanour that they really do so. The "General Confession" is directed "to be said by the whole congregation, after the Minister, *all kneeling*." But where are they who kneel and say it—where those who say it at all, in any audible manner, or in any manner whatever that indicates a reality in what is professed to be done? For merely holding down the head, or lazily bending forward, has no such character as this,—*that* is not kneeling—it is no devotional posture at all—it is only a sham and a pretence of one; and can any sham or pretence, in our acts of professed devotion, be otherwise than offensive to Him before whom we there appear under the plea of worshipping! We are parties at least to, if we do not repeat, the solemn declaration, "O come let us *worship* and *fall down* and *kneel* before the Lord our Maker." But how few either *worship*, *fall down*, or *kneel*! How few give either utterance with their lips, or expression with their bodies in any way, to anything that can be called worship! There may be a humming, buzzing sound, a saying of something scarcely above our breath, as though we were all afraid of our voices being heard,—but surely that is not worship! The whole thing is indevout and unreal. We profess, in the Service in which we go to church to be engaged, to "adore," to "glorify," to "laud," to "magnify," to "honour," to "bless," to "praise." Such are the very epithets put into our mouths. And all this is described as to "celebrate the worship of God." But there is no reality given to the meaning of these words. To *worship*, for example, is defined in our accredited lexicographies, as "to adore, to honour or venerate with religious rites,"—to *celebrate*, as "to distinguish by solemn rites, to perform solemnly,"—to *praise*, as "to glorify in worship,"—to *bless*, as "to praise, to glorify, to celebrate,"—to *honour*, as "to reverence, to regard with veneration,"—to *magnify*, as "to extol,"—to *laud*, as "to praise, with chant and song, to celebrate,"—to *glorify*, as "to pay honour or praise by song in worship,"—and to *adore*, as "to worship with external homage." There is no straining of definitions here. These are the plain, common-sense meanings of the words of our mouths, as they occur, and as we use them, in what we profess to engage. They tell us, then, most unmistakably, what the Public Worship of our churches ought, in common honesty, to be. But is anything like it, generally speaking, realized among us? How can it possibly be? A Service comprising exhortation, confession, supplication, praise—all coldly, drily, lifelessly, intellectually *read*, or *preached*, too often to a lounging, yawning congregation, with our deputies perched aloft, in a curtained orchestra, to sing for us that praise which all the while we mockingly profess to do ourselves,—can *this* be to "worship with external homage?" *This* to "pay honour or praise in worship?" *This*, to "perform solemnly"—to "distinguish by solemn rites?" Surely not! Surely it can be nothing like the Divine Worship which the Church designs—or anything which deserves the name of Divine Worship ought to be!

Custom, we know, is pleaded in excuse for much of this. The *custom of the Church*, some call it; but is it not more properly *the custom of the world*—of that world which has not only outgrown the Church, but has stamped its character, more or less, upon everything connected with our religion, and religious exercises. Hence has it come to pass that our *outward* demeanour evidences so little of any *inward* spirit of devotion. And the principle is an incontrovertible one, that in proportion as there prevails neglect of the *externals* of Divine Worship, will there be found little of the *internal* reverence which goes to make it a reality. As it is impossible to go further into the details of our subject within the compass of this article, let us conclude for the present with the apposite reflections of the pious Massillon, in contravention of this fatal pretext of *custom*—of copying the prevailing mode—of, in fact, virtually, "following a multitude to do evil." He indeed strikes home to us, individually, in our present state of things—a state in which we each incur a personal responsibility—when he so forcibly observes—"Come, now, and say that ye only do as others do. It is exactly by that ye condemn yourselves. What! The most terrible certainty of your condemnation shall become the only motive for your confidence! Which, according to the Scriptures, is the road that conducts to death? Is it not that which the majority pursue? Which is the party of the reprobate? Is it not the multitude? You do nothing but what others do. But thus in the time of Noah, perished all who were buried under the waters of the deluge—all who, in the time of Nebuchadnezzar, prostrated themselves before the golden calf—all who, in the time of Elijah, bowed the knee to Baal—all who, in the time of Eleazar, abandoned the law of their Fathers. You only do what others do: but that is exactly what the Scriptures forbid. Do not, say they, conform yourselves to this corrupt age. Now, the corrupted age means not the small number of the just, whom you endeavour not to imitate; it means the multitude, whom you follow. You only do what others do: you will, consequently, experience the same lot. 'Now misery to thee,' cried formerly St. Augustine, 'fatal torrent of human customs—wilt thou never suspend thy course? To the end then wilt thou drag in the children of Adam to thine immense and terrible abyss'?"

THE PRAYER BOOK IN ITS INTEGRITY.

It is rather a remarkable coincidence, that on both sides of the Atlantic—in this country and in England—efforts should at one and the same time be making to tamper with that inestimable inheritance of the Anglican Church—the Book of Common Prayer. We cannot for a moment suppose, that our own Memorialists had any understanding with those disaffected members of our Mother Church, who, in the words of one* who is taking a prominent and most praiseworthy part to counteract their machinations, "seek a great change in the doctrines of the Church of England, and endeavour to remove from her formularies their truly Scriptural views of Divine Grace, accompanying the ordinances of the Christian Church." They are those, in fact, who, Calvinists and Puritans in principle, are dissenters at heart, and only Churchmen in name,—who have no concurrence in the Catholic doctrines of the Church, and no sincere attachment, if even any semblance of attachment, to her organization, her teaching, her ordinances, or her discipline. We cannot, we say, suspect that there can be any connection between our own Revisionists and them. But the circumstances of their respective cases are yet somewhat singularly coincident. One would think they could not have much in common; though one thing they certainly would seem to have. They both want more latitude in the exercise of their ministerial functions—more liberty to indulge their own ideas, in preference to those of the Church—more license to wander away from the Church's orthodox faith and Apostolic order—and greater facility for escaping from the solemn obligation under which they lie, of "driving away all erroneous and strange doctrine," and of discountenancing, instead of fraternizing with, those who hold such doctrine. It may possibly be, as their opponent, whom we have just quoted, has observed, that "there are multitudes of unwilling Dissenters who are kept from the communion of the Church through mistaking the meaning of some expressions in her formularies." And perhaps it may "be very desirable either to alter those expressions, preserving the doctrines, or to give, by authority, such an explanation of them as would remove all reasonable scruple." The latter, should any such explanation be really necessary, would undoubtedly be the safe and proper course to pursue. But why cannot the clergy themselves, from their respective pulpits, do this? Is it not, indeed, their bounden duty so to do, wherever they have reason to believe such scruples, or any misapprehension whatever, prevails? No due pains, we fear, is systematically and earnestly taken, generally speaking, to promote a right understanding of the principles of the Book of Common Prayer. In too many instances, indeed, those principles are sadly departed from by clergymen themselves. And it deserves, we cannot but think, to be a subject of strict Episcopal investigation, that not only are the doctrines of the Prayer Book honestly and fully taught, but that their ritual requirements are thoroughly and effectually carried out in the Services of the Sanctuary.

It is most satisfactory, however, to find that while among ourselves the proposal to touch the Prayer Book, even as to any new arrangement of its services—though we are among those who think that this much might be advantageously, if only judiciously, done—has excited a degree of alarm which tells forcibly of the jealous interest with which it is regarded; in England, the bolder and more dangerous project of altering the Liturgy, so as to bring it into conformity with what are called Low Church views, is arousing the most determined feelings of resistance, among both the laity and the clergy. The words we have quoted above form part of one of a series of Tracts that are being published in furtherance of that resistance, and as preliminary to the formation of a "Liturgy Preservation Society," as a lay movement against the devices of the discontented.

The report we elsewhere give of the proceedings of Convocation in England, furnishes equally striking proof of the firm resolve of the more influential portion of the Bishops and Clergy of the Church to resist the attempt to deprive the Prayer Book of the assertion of those great Catholic verities, which are the evidences of its divine character, as they are the principles of its Apostolic constitution. The attempt is that of men who, refusing to rise to the Scripture standard of the Prayer Book, must have that standard brought down to their own level. In the Upper House of Convocation more especially, it will be seen, the idea of expunging, or even altering anything, was not for a moment encouraged. Even a re-arrangement was regarded as a thing to be jealously guarded; and the following justly cautious resolution was the utmost that the Episcopal Bench could be induced to adopt:—

"That, in any modification of the Church's rules as to her Services, it should be a fundamental principle, that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the Rubrics thereof, and allow of the division of the present and the formation of new Services by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the Services would appear to us desirable which would not insure the use of the whole Order of Morning and Evening Prayer now contained in the Book of Common Prayer on Sundays and holy days."

This, then, we trust, will be a guide and direction—an example and a caution—for our own right reverend House of Bishops, when they come to decide upon the Memorial that is now before them. There is equal cause with us, as with our Mother Church, for such care and prudence. "Division of the present, and the formation of new Services, by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful"—all this is what we want here, as much as they do in England; and here, as there, no doubt, it will be accomplished. But there must be no tampering with the Prayer Book,—that must be maintained in all its integrity. For, as Hooker well observes, "No doubt from God it hath proceeded, and by us must be acknowledged a work of His singular care and providence, that the Church hath ever more held a prescript form of Common Prayer, although not in all things everywhere the same, yet for the most part retaining still the same analogy,"—that very analogy, indeed, which they who seek its revision would at once destroy, involving, as it does, those Catholic truths which they deny, and from which they seek to escape. There is, it is true, a restraint; but it is a wholesome, because a Scriptural, one. It obliges them to "hold fast the form of sound words," which the Church has ever held, and which we are bound to gratefully retain, and dutifully revere. Yes—we admit it is a fetter. But it secures that care of discipline which is love. And,

> "The gladsome soul, that her devotion plies,
> Bound in the wreath of ancient Liturgies,
> Why should she not her chain beyond all freedom prize?"

TRINITY CHURCH.

It ought to have been *Trinity Churchyard*,—or, more appropriate still, perhaps, *Dead Man's Lane*; but it is under the title of *Trinity Church* that there has just been published a pamphlet, purporting to be "A Letter from Mr. James Boorman to the Rector, Church Wardens, and Vestrymen of Trinity Church, in the city of New York." Our readers need scarcely be told what it is all about. Mr. Boorman's name has connected itself, not with Trinity Church, but with Trinity Churchyard, and made itself notorious, and rendered it obnoxious, as the name of one who seeks to desecrate a place of sepulture, where the bodies of thousands of our departed citizens have been laid, under the assurance that they should not, on any account, or ever, be disturbed. The popular and not unnatural malediction has, it seems, no warning for him,—

> "Curst be he that moves my bones."

He has a personal, a pecuniary interest in moving the bones of even the Martyrs for our Liberties, and the Fathers of our City; and so strong, so irresistible would appear to be the mercenary influence over that which most Christian men, and even the Heathen, have ever yielded to, as respects the repose of the dead, that every Christian remonstrance that has been addressed to him has apparently had no effect, but he is as bent on his sacrilegious object as ever.

His pamphlet is most abusive of the Rev. the Rector, and the other Members of the Vestry of Trinity Church, because they yield to a strong sense of duty in resisting his scheme of desecration. He seeks to carry a street through the Burial Ground which, as such, they have in trust—a project which would necessitate the exhumation of the remains of thousands of those who were committed to the earth under a solemn compact for their rest in peace. Why should the Vestry of Trinity Church be abused for that religious adherence to their solemn trust, which they have so laudably exhibited in this case? They have had committed to them a sacred charge,—why are they to be vituperated when, like honest and honourable men, they are resolute in maintaining it? Mr. Boorman has raked together a loose collection of circumstances, with the object of showing that, in days gone by, there have been violations of trust, involving desecrations of burial grounds. But no precedents of former wrong can constitute a case of present right. If previous Vestries of Trinity Church have, at any time, been betrayed into a disregard of their solemn obligations, that can surely be no reason why the present Vestry, with a higher sense of duty, should not do what they consider right. And the whole question is settled, as one of right or wrong, by the terms of the Grant of the ground to Trinity Church, for a burial ground *for ever*. "They, the said Rector and inhabitants and their successors, *for ever hereafter* appropriating the same for part of the public Churchyard of Trinity Church, and a burying-place for any of the inhabitants of the said city, and enclosing and keeping the same in good repair to their own proper cost and charges," &c. Such was the grant—such the way in which it was given, and received. They took it on the condition that they would appropriate it as a burying ground *for ever*. And they refuse to depart from that sacred obligation. This is the simple fact of the matter.

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* The Rev. Dr. Baylee, Principal of St. Aidan's College, Liverpool.

It involves, it is true, other sacred obligations. Not only is there the ordinary integrity binding upon them, as to the responsibility of a common trust, but there is included a due regard for the preservation of the dead. And this, of itself, is a hallowed consideration, which no mere matter of worldly convenience can possibly set aside. It is as "a burying-place for the said city", that the ground is consigned to their care and keeping. Our Church calls to mind, that "the example of God's holy servants has taught us to assign peculiar places, where the bodies of His servants may rest in peace, *and be preserved from all indignities*, while their souls are safely kept in the hands of their faithful Redeemer."* But Mr. Boorman unscrupulously demands of Churchmen that all this shall, for his own pecuniary advantage, be set at naught by them,—thus forcing them, against their Christian feeling, and their reasonable conscience, literally to fulfil the words of complaint of the Psalmist,—"The dead bodies of Thy servants have they given to be meat for the fowls of the air, and the flesh of Thy saints unto the beasts of the land." A Churchman's commonest sense of Christian decency revolts at this; and if Mr. Boorman himself, not having the advantage of being a Churchman, is insensible to such Christian considerations, that is surely no reason why he should seek to make those who know better disregard them. It is a feeling which can be justified by the authority of that Holy Scripture which was "given for our learning." The Prophet Nehemiah had "sorrow of heart," when the place of his fathers' sepulchres lay waste; and his earnest, his only request of the king, Artaxerxes, was to "go to Judah", that he might rebuild it. We find the same cherished feeling among all the Prophets and Patriarchs; and with Abraham, Isaac, Jacob, and Joseph, the same idea prevailed—they all rested in one and the same sacred, well-kept burial place. And upon the living a solemn duty ever rests, thus to pay respect to the preservation of the dead. "Among Christians," says Bishop Jeremy Taylor, "the honour which is valued on behalf of the dead is, that they be buried in holy ground,—there, where the field of God is sown with the seeds of the resurrection, that their bodies may be among the Christians, with whom their hope and their portion is, and shall be for ever." And we may say of Trinity Churchyard, what has been said of many a Churchyard of our Mother Church—"Solemn are the purposes for which the place has, throughout generations, been kept undesecrated by secular uses, and must be so reserved 'not for an age, but for all time'. To the same Being both the Church and the Churchyard have equally been dedicated—the one for the living, the other for the dead. Let the condition of each intelligibly proclaim their holiness. The Churchyard, in careful order, should breathe the air of peace and calm composedness to all who tread the well-kept path that leads to the House of Prayer."

These, we may depend upon it, are truly pious considerations. Christians in all ages have ever been influenced by them. And if Mr. Boorman is not himself sensible to them, he has no right to attempt to override them in those who are. The god of this world has his votaries, we all know. Mammon is too often worshipped with a fervour with which Jehovah is not. But where Christian men submit, first and above all, to the authority of Him who is "before all worlds"—reverence what He has hallowed—respect what He has decreed—and open their hearts to the reception of that Holy Spirit which teaches them to regard Christian sepulture as a sacred thing, and its objects those which we are bound to honour and to guard, as having been, while they lived, the "temples of the Holy Ghost"—the feelings, no less than the duties, we say, of such must not be slighted and defied, for all the Mammons in the Universe, or for all the worldlings throughout the earth who may happen to bow down and worship them.

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* Form of Consecration of a Churchyard.

THOUGHTS ON CURRENT EVENTS.

We observe that the diocesan Convention of South Carolina, which is one of the very few that do not sit in the Spring, has just held an important session. The most important act was the passage of a canon providing for the trial of clergymen. From the brief account of its provisions which we have seen, we are inclined to think it the best provision which has yet been made, in the American Church, for its purpose. It adopts the principle of a larger number of persons selected by lot, the parties having the right of reducing them to a smaller one, by striking off the names of an ascertained number of persons to which they may have objections. The right of striking or challenge, when the principle of the lot is adopted, is, perhaps, not very important; but it is unobjectionable if kept within due limits, and allowed to both parties. We have very little belief that satisfaction will ever be given to the Church by any courts, composed of members selected by human agency. No matter to whom the power may be committed there will be more or less danger that it will be abused, and whether it be abused or not, there will always be suspicions, the effects of which will be simply evil. Many attempts have been made, by many persons, we ourselves among the number, to correct this primary evil by means of the right of challenge. But if the right of challenge be equally given to both sides, and the list of names to which the challenges are to apply contains the names of persons who are suspected of partisan leanings or other partiality, it will operate in favour of the party which has the larger number of such persons in its power; this is a matter entirely within the control of the human agent to whom the original selection is entrusted. If the right of challenge be confined, as it has generally been, to the accused, the selecting agent is driven, if the right of challenge be extensive, to choose between two evils. He must either, by naming a number of the friends of the accused, give him an opportunity virtually to select his own judges, or by omitting to do so, assume the appearance of a partisan spirit against him.

It will probably be asked, what necessity is there for assuming the existence of partisans at all. We may as well answer, because in a very large proportion of all the cases of Ecclesiastical proceedings it really exists. Where it does not, there is really no occasion for checks. Except for the apprehension, and the reality, of party prejudice, there would be no reason for Ecclesiastical courts at all. The Bishops might administer discipline, as their early predecessors did, in a paternal or domestic way. We congratulate the diocese of South Carolina on her having struck out so satisfactory a plan.

The Convocation of Canterbury has had another session of three days, and has made a decided step in advance. They first adopted the sound and important principle, that no alterations be made in the Prayer Book, either by addition or diminution, and that no discretion is to be allowed which will permit a minister to deprive his people of the benefits of the full services of the Church on Sundays and holidays, and that, subject to the restriction implied in those principles, it may be proper to rearrange, to some extent, the services of the Church, or to give a certain discretion in the use of them. Having settled these preliminaries, by resolutions, they appointed a committee to prepare the heads of an address to the Crown for permission to act on the subject.

It was also resolved that it is not, at this time, expedient to address the Queen for permission to make any change in the constitution of the Convocation itself. This resolution was adopted in the Upper House. We rather think that the Lower would be of a different opinion. It is certain, that there is in that House a very strong feeling that it would be proper to make some changes in the constitution of the body before it proceeded to action on any other subject. Were we English we confess that we should probably participate in this feeling, which is not confined to clergymen of any particular school. We are, moreover, inclined to think that the determination of the Bishops was a wise one, and that it would be well for the present Convocation to be contented with the ground which it has gained. A dissolution of Parliament cannot be far distant, and Convocation will act with more weight after the body of the clergy shall have set the seal of a new election upon its proceedings. The reasons assigned by the individual Bishops for delay, are not satisfactory to us, and seem to imply that Convocation must always remain as it is. It is said that an act of Parliament will weaken the legal position which Convocation now holds on the grounds of usage and Common Law. But usage and Common Law are no defenses against Parliamentary innovation. The strength of the position of Convocation must be found in the affections of Churchmen, and the eternal principles of justice. It may, moreover, continue to rest its claims to existence upon usage and Common Law, after its internal constitution may have been modified by statute, as well as now. This is, in fact, the condition of the House of Commons itself.

It cannot be denied that the action of Convocation was eminently prudent throughout the two first days of the session; we have not yet seen the proceedings of the third. It was not the least instance of this prudence, that no countenance was given to the injudicious attempt of Archdeacon Denison to bring his case before the Lower House.

The ministerial crisis is over, and the old ministry is in power, strengthened by the addition of two members to the cabinet, in the persons of Lord Canning, the Postmaster General, one of the most distinguished of the secondary members of the last administration, and of Lord Panmure, formerly Mr. Fox Maule, to direct the affairs of the War Department. He will have one advantage over his predecessor, and perhaps only one. People will have found out that they have made a mistake, as well as the Duke of Newcastle, and will not be in a hurry to repeat it. The losses of the Cabinet are Lord Aberdeen, who gives way to Lord Palmerston, and the Duke of Newcastle. Lord John Russell's absence is perhaps rather a gain. Mr. Gladstone has the triumph of having been generally recognized as the only man for Chancellor of the Exchequer. The Church influence is certainly lessened.

Senator Cass has been indulging his anti-British propensities by throwing a speech, across the Atlantic, at Lord Clarendon. Even Mr. Cass does not propose that we should take sides with Russia, although he is persuaded that the British Secretary of Foreign Affairs intimates, in his place in Parliament, that there was an alliance between Great Britain and France to bridle the ambition as well of the United States as of Russia. Sensible people, like Mr. Cass, probably recollect, that notwithstanding the present alliance, and all the flourishes of English and French newspapers and statesmen, England and France are independent powers, and are acting and will act with a single eye to their respective interests. There is no possession which young America can covet, not excepting Cuba, which either would not rather see in her hands than in that of the other. America is a growing power, like Russia invincible at home, but unlike her, only formidable beyond her own borders as a rival in the arts of peace. On the supposition that England and France wish us ill, they would desire nothing more than a few successful Mexican wars and filibustering expeditions, which would scatter our population and give fresh scope for our dissensions. Our worst enemies can do nothing worse to us than to send us the apple of discord in the shape of more land. A separation between the North and South would be the greatest advantage to them. Because we should then have a France and England in the place of a Western Russia. American statesmen ought to remember, that a single power is more permanently powerful than a coalition.

H. D. E.

Baltimore, February 26, 1855.

NOTES AND COMMENTS.

WHAT IS THE CHURCH?—We find the following paragraph in one of the sectarian journals:—

> A writer in the *Presbyterian* (Philadelphia) is labouring to prove in a series of articles, that the function of teaching both secular and sacred knowledge, belongs by Divine appointment *to the Church*, and that in no sense has the State a right to control the education of the young. *By the Church, he means all Christians who hold the Bible to be the only rule of faith and manners.*

Now can there possibly be anything so preposterous understood of the *Church* as this? "All Christians who hold the Bible to be the only rule of faith and manners!" Why, all sorts of schismatics, and even heretics, do this! Yet the Church is "One Body." And the Apostle declares, "there is no schism in the Body." It is not merely "the Bible as a rule of faith and manners," that is the question at issue, but *the right interpretation of the Bible* as such rule. That Body which is "the witness and keeper of Holy Writ," cannot be split up into innumerable antagonistic sects, every one putting a different meaning upon what Holy Writ contains. The Church is that society which was instituted by our Blessed Lord, and organized by His Apostles and their direct and legitimate successors. And to this institution and organization there was a "Faith *once* delivered." "It has the Bible for its code of laws, and tradition for precedents, to aid its officers in the interpretation of that code on disputed points;" and, "it is through the ordinances and sacraments of the Church, administered by its divinely appointed officers, that we are brought into union and communion with the invisible Saviour; it is through the visible body that we are to receive communications from the invisible Spirit." For, says the Apostle, in the fourth chapter of Ephesians, "There is," not merely one Spirit, "there is one Body *and one Spirit*, even as ye are called in one hope of your calling." How, then, can all the differing, conflicting sects, even with the Bible in their hands, be of the one Catholic Apostolic—which is what the writer referred to implies—when they cut themselves off from the ONE BODY?

SCHISM *vs.* SCHISM.—It would be amusing, were it not for the holy things that are involved, to see, as we constantly do, one schismatical, and often heretical sect pretending to correct another, in points or principles of Catholic doctrine or practice. The *Presbyterian*, for example, thus takes to task the Baptists:—

> What would be thought if one of the leading ministers of the Baptist Church, in our days, should, in a public manner, say, "I *thank* God that I *baptized* none of you but Crispus and Gaius, and the *household* of Stephanus, for Christ sent me not to baptze, but to preach the Gospel?" Or what should we have thought of Paul, the chiefest of the Apostles, had he, in his various epistles to the Churches, said, "Ye have believed in Jesus Christ as the great atoning sacrifice, but I cannot extend to you my Christian fellowship, because ye have not been baptized by immersion?"

Now may we not say to such a questioner—who is in the same category of schism with those whom he questions—"Physician, heal thyself?" Is it not the same Apostle whom he adduces in his behalf, that charged the Ephesians to keep the unity of the Spirit in the bond of peace, because there is but one God, one Faith, one Baptism, and one Body of Christ?

PRESBYTERIAN SELF-DELUSION.—The *Presbyterian*, remarking upon a most un-Episcopal assertion of the *Episcopal Recorder*, that "taking away Philadelphia, Charleston, Baltimore, and Cincinnati, there is hardly a neighbourhood in which our Church is not in the position of the late African Exploring Expedition, which drew too much water to penetrate inland,"—says, "Our good brethren had better fall back upon the primitive and apostolic mode of worship adopted by Presbyterians, and then their craft will not be so unwieldy." Now, in the first place, the Presbyterians themselves have nothing that is either "primitive or apostolic" in *their* system at all. They are in that state of schism from the "One Catholic and Apostolic Church," which in "primitive and apostolic times" was deemed an excommunication from the "One Body." They constitute a sect; and the Church, either in "primitive and apostolic" times, or in any times, was never a sect, and never can be a sect. Then where is any authority for the pretence, that the "worship adopted by Presbyterians" was "the primitive and apostolic mode?" Every accredited ecclesiastical record that has come down to us upon the subject, either declares or implies the very reverse. Our mode—that is the liturgical mode—has prevailed in the Catholic Church, both East and West, ever since the worship of the Church came to be arranged and settled. There are indications of some form or other of liturgical worship in the writings of all those ancient Fathers who lived nearest the times of the Apostles; and Tertullian mentions a liturgy used in Rome, which it is believed was begun by St. Peter, for it bears his name. If any are to "fall back," therefore, it must be the Presbyterians themselves.

SCRIPTURE READERS.—An accident has occurred at the Military Hospital at Scutari, which illustrates very forcibly the danger of employing, indiscriminately, Scripture Readers. The account is, "that the Chaplains and Miss Nightingale have been not a little troubled by an attempt on the part of Miss Stanley to invest the unemployed ladies of her band of nurses with ministerial functions, insisting that they should be employed (nuns and all) under the title of Scripture Readers. This proposition was opposed by the Chaplains and Miss Nightingale." It was opposed, no doubt, upon the sound Church principle, that the Scriptures require to be interpreted, as well as read, and that care must be taken as to whom that responsible duty is entrusted. This is, in the case before us, acknowledged, it would seem, by those who have hitherto been the great advocates of Scripture Reading; and the hope is therefore expressed, "that Miss Nightingale, while she retains the larger Barrack hospital under her personal superintendence, will not invest Miss Stanley with power in the general hospital, or this singularly Jesuitical arrangement will be carried out there in some form or other. The religious opinions of Miss Stanley," it is added, "are too well known not to throw suspicion on any proposal of reading the Scriptures to the sick soldiers that emanates from such a quarter. The idea of employing professed nuns in such a work is simply absurd." But the principle of the objection will apply in any case. *Professed Protestants*, simply as such, and without regard to their evangelical orthodoxy, and their ministerial qualifications generally, are, upon principle, as objectionable as "Professed Nuns,"—or even, if you will, *Professed Puseyites!*

Mosheim's Ecclesiastical History.

Some minds possess a certain singular facility,—we might almost style it a fatality,—for misrepresentation and misconstruction. The disposition to exercise this quality would seem unfailingly to accompany the capacity, rendering any correction profitless to the individual, and its attempt only advisable when the pretentious display of opinion is made at the expense of facts. To a general inquiry from a correspondent respecting MOSHEIM's Ecclesiastical History, we happened to furnish a translated copy of the title, extracts from a translator's varied Prefaces, and from the author's own introduction, accompanying these with the written opinion of WARBURTON, the celebrated Bishop of Gloucester. The *Calendar* charges us in this with giving MOSHEIM more credit than is justly due, as though it were possible to give less than we did, which was none at all; and it certainly must go hard with any author not allowed the benefit of his own title, his own introduction, and the prefaces to the several editions of his own work. We gave the Title as indicating that this History had to do with the rise, progress and variations of Church power, considered in connection with the state of learning and philosophy and the political annals of Europe during the period of which it treats; the Prefaces, as serving to show more clearly its precise scope and the point of view from which it might be regarded as a contribution to ecclesiastical history; the opinion of WARBURTON as expressing the prevailing characteristic, and a portion of the Introduction as exhibitive of the method of elucidation adopted, the design principally had in view, and the advantages possessed as well in the intellectual calibre and the acknowledged accomplishments of the man, as in the facilities at his command for reaching to the best sources of information and collating the results. Had the "Title", which the *Calendar* informs its readers we actually gave in answer, been a bare cognomen, as inexpressive as its own, we might have refrained from its formal presentation; it serves, however, as a brief exposition of what lies beneath it; and of the tens of thousands who have heard of MOSHEIM, and perused the extracts from his work, scattered so profusely throughout the pages of modern writers, comparatively few have seen it, despite the Antwerp, London, Dublin, and Charlestown editions. We may reasonably be allowed to doubt whether our self-constituted impugner has ever had that gratification; for though assuming to state that we "omit to mention the only faithful translation of the work"—we having, in fact, commended no translation at all, and, having access to the original Latin, contenting ourselves with what translation first came to hand—neither the name of our own referee nor the newly recommended translator being correctly spelt in the *Calendar*. It has a McLAINE and MURDOCK of its own, of whom we know nothing.

As to another matter, the merest tyro who has scanned the pages of MOSHEIM, or heard any qualified person speak of it, or perused the most flimsy criticism ventured on it, is aware that from the facts presented in this History respecting the rise of Church power, the existence of equal rank in the early Clergy is suggested; yet for the most contrary opinion these same facts are invaluable, and are not to be dispensed with in framing a cogent and conclusive argument for Episcopacy. MOSHEIM, with all the asserted "Presbyterian bias" imputed by the *Calendar*, did not omit to state that Calvin possessed all the power and exercised all the proper prerogatives of a Bishop, though, on his death bed, he advised against so much power as that he had enjoyed being conferred upon any one man. It is certainly in times later than that of MOSHEIM that the records of the early Church have received their due examination; but even in respect to the first century, all our ecclesiastical writers have been to no slight extent indebted for material to the labour and research of MOSHEIM, who, versed as he was in the philosophy of the ancients, and the prevailing spirit, customs, and institutions of Europe and Asia at the time of Christ, was eminently qualified to become the chronicler of the action of a new civilizing and religious element. MOSHEIM had too much on hand to spend space and time on discursive writing; his merit is to have collected and arranged the vast material which by his own learning and research, and the preceding labours of the Fathers and of Greek and Roman writers, had been acquired, for a perpetual and informing record. Yet the *Calendar* says: "MOSHEIM is pervaded by a Presbyterian bias, which leads him to do injustice to the Church of the earliest ages, and he has not always shown himself altogether accurate in some points at a later period." Now, our purpose is not to enter on a special defence of MOSHEIM; but if he has a crowning merit, it is in his clear exhibit—an exhibit afforded by none other—of the complicated influences of every character and every degree of strength in which the Reformation was brought about, illustrating that Reformation in its many phases, and tracing it to its most remote developments. Beside, all that MOSHEIM undertook, all that he conceived an Ecclesiastical History should be, was, to use his own words, "a clear narrative of the transactions, occurrences, and events that relate to the large communion that bears the name of Jesus Christ." His was not therefore what a history of the *Church* should be, nor can it be the history of any one Church; it claims a more general scope, it is a sketch of all the branches in their diverse ramifications and relations, and so affords in any given case less satisfying results than had it confined itself to tracing the one main channel of orthodoxy. "That the translation of McLaine" (MACLAINE), says the *Calendar*, "is not faithful to the original, has been charged upon it by various persons." Had the *Calendar* seen the translation itself, it might have learnt this was no new discovery; instead of quoting from other persons, it might have had MACLAINE himself, who states: "Where the Latin appeared to me elegant, expressive and compatible with the English idiom, I have constantly followed it; in all other cases, I have departed from it to render an observation more striking, a fact more clear, a portrait more polished. Had I been translating Cicero or Tibullus, I should not have thought such freedom pardonable. The translation of the classic authors, like the copy of a capital picture, must exhibit not only the subject, but also the manner of the design, a rule not applying to the work under consideration." The parallel was not a just one, and we consider MACLAINE to be in the wrong.

The notes of MACLAINE, however, are very distinguishable from the text. See London and Dublin editions. Hartford is supposed to hold a very considerable collection of historical writings. But the *Calendar* makes Dr. PUSEY to say in what it terms "his account of *German Theology*," but which happens to be entitled "*The Rationalistic Character of Theology in Germany*"—"the original is in many cases offensively coloured and disguised by gratuitous interpolations of epithets or of whole sentences." How an original can be charged with *gratuitous* interpolations, how it can have interpolations at all, whether of *epithets* or *sentences*, we leave the *Calendar*, not Dr. PUSEY, to explain. It cannot be aware that the original was in Latin; that the words quoted can only apply properly to a rendering either in form of alleged translation or republication of that original, and for a specified purpose concerning which could it have quoted more from Dr. PUSEY it would have known more. We have some respect for Dr. SCHAAF, whose writings the *Calendar* never can have seen, as it mispels the name, though glibly quoting him to the effect that "Mosheim has long since been thrown into the background in his own country, by those who came after him," which is rather a compliment than otherwise, in a country where rationalistic and deistical views have superseded solid investigation; beside which, as we have said in substance before, MOSHEIM, while seeking to exhibit ecclesiastical history in its fullest extent, has, without attempting to render his material subservient to any one religious body, supplied material for all who chose or who were compelled to resort to him. Even the most learned modern writers in the Roman Church have not had the folly to dispose of him as does this veritable Dr. SCHAAF. To conclude, "Murdock's (MURDOCH'S) Mosheim," says the *Calendar*, "supplies many defects of the original in the copious notes of the translator, making it, on the whole, a pretty reliable, and, on most points, a very satisfactory one, though there are other works to which we would give a decided preference." Translations are not works; though if the *Calendar*, with grammatical inexactitude, refers in this latter phrase to MOSHEIM's Ecclesiastical History, we have to state, we know of no Churchman who takes it as the history of the Church, or, indeed, for anything more than the author intended it. It must, nevertheless, be very hard to make a preference amid books one has never seen. MURDOCH's translation is not only more modern, but more elegant and exact than MACLAINE.

As to any defects in the original, when it is asserted that MOSHEIM herein erred, it is to be remembered that he erred with BARONIUS, RAYNALDUS, BZOVIUS, MANRIQUES, the learned writers in the Roman Church who had preceded him, and who had merely sought to collate facts; while charity, as well as the completed work, would suggest the giving him the credit that he claims in "upright intention," and "the employment of all available means for preservation against error," as well as in his hope "that the errors committed are neither so frequent or so momentous as to be productive of any injurious effects."

A NOVEL SLAVE CASE.—The Mayor of Richmond, Va., has got a novel slave case before him. A person bought the woman from her owner, sent her to New York, and kept her there a year learning the duties of housekeeping. The woman thus became free. When she returned to Richmond, she was arrested by the police under the act forbidding free negroes from another State the privilege of coming into Virginia. The Mayor, deeming the question somewhat complicated, said he would render his decision in a few days.

WHAT IS A BILLION?—Brande, in his "Dictionary of Science," answers this question as follows:—

"*Billion*—In numeration, denotes a million of millions, and is expressed by 1,000,000,000,000. The French use the same word to denote a thousand millions. The term is probably a contraction of *bis* and *million;* whence the English signification, a million of millions, appears more according to analogy. Thus, biquadratic means the square of a square, or the product of two quadratics."

MOUNT VESUVIUS..—Our Neapolitan Correspondent thus writes, says the London *Atheneum*:—"The expectations of the visitors have been much raised by the prospect of an eruption of Vesuvius. Indeed, for a year past there have been predictions and appearances of such an event, though at present they have assumed a greater probability. On the top of the cone of Vesuvius, says an accurate observer, a large and deep abyss has opened, from which issues much smoke. It lies near the base of the Punta del Palo, the name given to one of the three craggy points at the top of the cone facing the North. Its diameter is about 100 metres, and depth somewhat more. Its walls present a series of strata of basalt, broken, however, for the reason that a part of the interior of the crater has fallen in. The soil surrounding this abyss presents wide fissures, showing that a great part of it threatens to sink in; and, indeed, a considerable space about the Punta del Palo must shortly be swallowed up in the abyss. To the geologist the present appearance of Vesuvius must be very interesting, as the cut through the crater is so clear and deep as to reveal distinctly the several stratifications. The usual path to the cone is now interrupted, and great care is required not to approach too near the precipice, as the soil is ready to be precipitated into the same abyss which has already thrown out so much material. The old guides say that everything indicates an approaching eruption; but as yet the smoke does not issue with a sufficient impetus, perhaps, to justify that belief. Indeed, the present smoke may be only vapor arising from the copious rains which have fallen through the various fissures into a higher temperature, and are being again ejected in another form. Should the Punta del Palo fall in, the strongest point in the top of Vesuvius will be wanting, and the form of the mountain will be altogether changed."

RELIGIOUS CORPORATIONS.—In the Senate of this State, Mr. Bishop has introduced a Bill to amend the Act for the incorporation of Religious Societies. Its provisions are as follows:

> SECTION 1. The third section of the Act relating to Religious Corporations, and being Article 1, of title 5, chapter 18, Part 1 of the Revised Statutes, is hereby amended so as to read as follows:—
>
> And be it further enacted, that it shall be lawful for the male persons of full age, and who are native or naturalized citizens of the United States belonging to any Church, Congregation, or Religious Society, now or hereafter to be established in this State, and not already incorporated, to assemble at the church, meeting-house, or other place, where they statedly attend for divine worship, and, by plurality of voices, to elect any number of discreet persons of their church or congregation, not less than three, nor exceeding nine, as Trustees, to take charge of the estate and property belonging thereto, and to transact all affairs relative to the temporalities thereof; and that at election every male person, who is of full age and a native or naturalized citizen of the United States, who has statedly worshiped with such congregations shall be entitled to vote, and the election shall be conducted as follows: The Minister of such congregation, or, in case of his death or absence, or refusal to act, one of the Elders, or Deacons, Church-wardens, or Vestrymen thereof, shall publicly notify the congregation of the time when, and the place where, the said election shall be held, at least fifteen days before the election; that the said notification shall be given for two successive Sabbaths or days on which such congregation shall statedly meet for public worship, preceding the day of election. . . . . The above-named officers after the election, to make out certificates of election for such as have been chosen Trustees, by a plurality of voices; the certificates to be recorded in the County Clerk's office of the County in which the Church or Meeting-house may be situated.

—In introducing the Bill, Mr. Bishop remarked, that as it had reference to the tenure of Church property, it had peculiar claims for the consideration of the Committee of the Whole, having charge of Mr. Putnam's Church Tenure bill. He, therefore, moved it to that Committee, and his motion prevailed.

ADVERTISEMENTS.

BURLINGTON, Feb. 26, 1855.

TO THE SUBSCRIBERS TO THE CHURCHMAN'S MISCELLANY.—The number of names thus far received will not warrant the commencement of our undertaking. Unless the requisite number be made up by the 1st of May, the enterprise will be abandoned for the present. Very respectfully, your servant for Christ's sake,

GEORGE H. DOANE.

TO THE CLERGY OF THE UNITED STATES.—The subscriber has recently imported a superior description of Malmsey, preferable to any other wine previously used for Communion purposes. It will be sold without any advance in price, notwithstanding the scarcity of really fine qualities. Including packing, it is worth $3 50 per gallon, or $9 per dozen, of 2½ gallons.

The Rectors and Ministers of the various Churches can have a specimen on sending a written order to

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MACARONI.

HECKER & BROTHER have now for sale at the Croton Mills, Cherry street, New York, Macaroni of their own manufacture, which for delicacy of flavor, and superiority in other respects over the imported article, recommends itself at once for family use. Put up in boxes of 25 pounds each. A discount allowed to purchasers of ten or twenty boxes. m1-tf

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sep16-6m

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Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W. KING, W. H. HALLICK.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.

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I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.

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LITERATURE.

A History of the Protestant Episcopal Church in America. By SAMUEL, Lord Bishop of Oxford. New York: Stanford & Swords.

This is a History of our Church which has been some few years before the public; yet we are induced to notice it now, from a desire to commend it anew to the attention of American Churchmen, for whom, though the production of an English Bishop, and one who has not, we believe, ever visited this country, is yet accurately and minutely replete with all the circumstances of our case—tracing it from its Colonial origin to its independent position, and entering upon annotations of that position, as well as details of those circumstances, which are not only most interesting, but most instructive to us all. The right reverend author acknowledges the deep obligation he has been under, in preparing the work, for materials for its composition to several quarters in America. "Never can he forget," he remarks, "the ready aid which he has received from personal strangers on the other side of the Atlantic." And with reference to the freedom of his comments upon our branch of the Church Catholic, if not in its necessary adaptation to our peculiar case, yet in its constitution and character as it has been placed among us, under circumstances altogether so different from those of England, or perhaps of any other part of Christendom, he takes care to express his earnest hope, "that in stating openly and freely what seem to him to be the defects of the organization or conduct of their body, he shall give no needless pain to any one. Convinced as he is," it is added, "that to draw a veil over such evils would be disloyalty to their common cause, he has felt under an imperative necessity of speaking openly and fully." Still, he declares, "it would most deeply grieve him, were any cause of offense to be found in his words, or any thing which could sever those who should be so closely united as the Churchmen of England and America." Much, however, is it to be feared, that this "speaking openly and fully" has been, if not a cause of offense, at any rate an occasion of repugnance to the work, excellent in all respects as it is, in certain quarters. It is to be deplored that it is so. For whatever might be the disadvantages which a stranger and a foreigner would naturally labour under from his want of local knowledge of and personal acquaintance, in much of the practical details of the subject—though in this case it is really almost imperceptible, such authentic materials has he been furnished with—yet as regards "defects of the organization or conduct," to which he alludes, the very circumstance of his looking at us from a distance, without any thing to prejudice him, or to blind him, or to pervert him, but rather with every ability and every inclination to judge calmly and disinterestedly, he is much better qualified to estimate our constitution and character right, than one would be whose very familiarity with, and personal interest in the matter, would be apt to disable him from forming an impartial opinion.

The Preface to this American Edition of Bishop Wilberforce's work, expresses precisely the same view of it which we, after careful consideration, have been led to take. "To the American Editor of this volume," it is remarked, "it seems important that the interesting historical facts contained in this 'Church History' should be more extensively known in this country." And then he proceeds to notice briefly the exception which might be supposed, by some persons, to be taken to it, as a foreign production, by showing, in a single sentence, its positive advantages in this respect. "In answer," it is stated, "to the question, How is it that the history of the Church in these United States has been written by a Prelate of the Church of England? We may be answered, that the opportunity afforded in England to consult the works of the earlier writers upon America and the correspondence of the earlier missionaries to America, has been embraced by the Author and most laboriously improved. He has brought out many facts, and selected many very interesting incidents, before generally unknown." So that the American Editor—himself, we believe, a Clergyman—is free to confess, that "the character of the various Bishops," for instance, "who have gone to their rest, is admirably drawn out, and perhaps with more impartiality than would have been done by a Clergyman of our own Church,"—adding, with great justice, that "members of the Church in this country ought to feel under great obligation to the distinguished Prelate who, amid so many cares and avocations, has found time to compile this valuable work."

The Bishop's remarks on the failure of the Church to reach the masses, are still but too true—

> Other symptoms show that the mass of the population has not yet greatly felt the influence of the Episcopalian body. Few of the poor belong to it. It is the religion of the affluent and the respectable; but by it as yet the Gospel is not largely preached to the poor. The very aspect of the churches bespeaks as much. These vary from the rude buildings constructed of unsawn logs, which first gem the solitude of the backwoods, up to the costly edifices of the city, of which the walls, "built of hammered bluestone trimmed with granite, rise forty feet above the ground, and in which the organ alone cost £1125."* In some of the new cities of the West they have been built at a cost of £12,000. But they all bear one character. They are good specimens of what may be termed the modern Gothic. It would be difficult to find in the whole Episcopal communion throughout America one specimen of that glorious style of religious architecture which is to be found in our cathedrals, and below them in so many of our parish-churches here in England. The one predominant idea in the churches of America is to obtain the largest number of pews, which, from fronting the pulpit, shall let at remunerating prices. This regulates every arrangement. The pulpit occupies one end of the building, the communion table being thrust aside, and often consisting of no more than a narrow board which fronts the reading-desk. Instead of emulating the solemn grandeur of our ancient churches,† liberality here displays itself in the elegance and finish‡ of the internal decoration of the buildings. They are remarkable for the comfort of their cushioned pews, carpeted floors, warm stoves, and, in lieu of the small circular pulpit of England, their spacious platforms, well furnished with the requisite cushions, drapery, and lights. Some of these churches "rather resemble splendid drawing-rooms than houses of worship. Handsome carpets cover every part; the pews are luxuriously cushioned in a manner calculated to invite repose; while splendidly embroidered pulpit-hangings, superb services of communion-plate, and profusion of silk and velvet, gilding and painting, excite the curiosity of the stranger more than his devotion. In these the poor man could hardly find himself at Home."§

* Caswall, p. 208. † Caswall, p. 289. ‡ Buckingham's America, vol. iii. p. 472; vol. i. p. 190. § Caswall, p. 289.

The results of this are fairly and forcibly stated—though it is satisfactory to think that there is a at least a partial improvement taking place in the respect that is thus more directly alluded to—

> The natural effects of such a state of things are plainly to be traced. "Intellectual sermons and elegant composition are held in high esteem," and these "frequently" degenerate into the dressing-up of ordinary sentiment in florid style which approaches to bombast.* Hence the stranger finds in the house of prayer "a large congregation of gay and fashionable visitors, engaged in cold, formal, and ostentatious worship."† Hence such avowals as this by the venerable Bishop Griswold: "the evil most to be feared and most prevalent among us is lukewarmness. With shame must we acknowledge that we incline to be cold rather than hot. Enthusiasm is as rare in our churches as a scorching sun in a Northern Winter; the mercury of our zeal is constantly below the degree of temperature."‡ Hence, too, it follows, that the maintenance of a continual sacrifice of prayer and praise to God seems wholly foreign to the feelings of our brethren in the West. For while "weekly lectures are very frequent," and the whole temper of the people favours frequent public meetings, there was, in 1839, "no place in America in which the service of the Church was performed daily, unless the General Theological Seminary at New York may be regarded as an exception."§

* Caswall, p. 296. † Buckingham's America, vol. i. p. 276. ‡ Bishop Griswold on Prayer-Meetings. See Life of Bishop Moore, p. 93. § Caswall's America, p. 95.

In this latter instance there is even now, as we all know, a decided improvement going on. Here, in New York, and in its sister city, Brooklyn, there is certainly considerable approach to "a continual sacrifice of prayer and praise to God." There are nearly a dozen churches, in these two cities, in which there is Daily Service. But while making every allowance for the unfavourable position of the Clergy—showing how the obnoxious Vestry-system must operate against the integrity of the Ministry, and how the hateful Pew-system must exclude the poor—and how the "instability of popular favour," to which the Clergy are so much exposed, must unsettle and discourage them—evils, he observes, which "are all found in their full vigour,"—he yet bears just and generous testimony to the fact of their rising, as a general rule, decidedly superior to it all. That under such a system," is his remark, "the clergy should be what they are in America is surely the fruit of God's especial mercy. In the midst of the busiest people upon earth, where all are getting or expecting to get money, there has been no want of young men ready to devote themselves to the service of their brethren, though they have no security of receiving even the necessary competence for ordinary domestic life, and are not led on by any possible expectation of obtaining one among some few great prizes, or allured by the expectation of learned leisure, or promised an opportunity of leading thereby a literary life. They choose their lot, knowing that in it their days must be spent in constant and exhausting labour, with the smallest earthly recompense. On such a ministry God's blessing must rest abundantly, and in its high character is, no doubt, found the practical escape from many evils inherent in the theory of the constitution of their Church. Here, then, we may form some judgment of the present influence of this body in America; and if from this we may venture to anticipate its future progress, there is much ground for sanguine hope, not unmixed with reasonable fear."

His concluding observations are gratifying and encouraging in a high degree. There are subjects, he shows, in which the Church must bear "her witness for God, clear and explicit." And what, he asks, would she have to fear, were she thus faithful to her charge?

> It has already even gained on the rapidly increasing population of the United States.* Between 1814 and 1838, while the population of the Union has little more than doubled, it has quadrupled itself. Should its increase continue at this rate, it would in 50 years outnumber the mother Church, and before the end of the century would embrace a majority of all the people of the West. What is there but want of faith to limit this progress, or to prevent its dispensing every spiritual and social blessing to the busy people round it? To say that it is beset by peculiar dangers, is only to assert of it that which may be said of the Church Catholic at every period since her first foundation. Never has she been free from danger; never has it seemed less than imminent and menacing. At one time, persecution from without has threatened to beat down and root it out; at another, heresy has raised against her its parti-coloured banner, and seemed ready to swallow up the faithful. Schism has sometimes divided her; and sometimes the friendship of the world and the fair speech has almost robbed her of her jealous love for truth, and sullied her virgin holiness. Yet in all trials, and through all opposition, God has ever held her up. And so it must be; ever ready to fail, but never failing; leaving, it may be, one land, to rise with new splendor on another; out of weakness waxing strong: this has been, and this must be, her course. This was foretold of her when it pleased our Lord to show to his first Twelve the shadow which her long-after history cast forward: "Then shall many be offended, and shall betray one another, and hate one another: and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."
>
> So it has been, and so it must be to the end. Always is there trial enough to betray the ungodly and the insincere; always is there danger enough in following Christ to lead the half-hearted to go over to the world's side: but ever is there in Christ's presence and in Christ's promises strength enough to hold up them that will cleave to Him. And so it will be until He come again: for He has founded His Church upon a rock; and the gates of hell shall not prevail against her.

* Caswall's America, p. 386.

We have thus brought this History of our Church rather fully before our readers; and we have done so from a persuasion of its great interest and usefulness, and under an impression that it is at present comparatively but little known among the great body of Churchmen. This American Edition is well got up, and contains, we believe, the whole work, without any abridgment.

Annual of Scientific Discovery: or, Year Book of Facts in Science and Art for 1855. Edited by D. A. WELLS, A. M. Boston: Gould & Lincoln.

This is an admirable Annual. It is not to the scientific reader only that it is interesting,—not alone, we mean, to him who is engaged in scientific pursuits,—but to all who can appreciate, to all who can take an interest in—as who, in such an age of scientific progress as this can not?—those scientific discoveries and improvements which are contributing so materially to advance the greatness of our own country, in common with others, yet almost more than others; and to present facilities for human developments, and international commerce, and social advancement, which, if only subordinated to those higher interests which have to do with our relations to Him who is not only the Great Architect of the World, but the Almighty Ruler of the Universe, cannot but be conducive to human improvement.

The volume before us exhibits such discoveries and improvements as have been made during the past year, in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c. And it contains also a list of recent scientific publications; a classified list of patents; obituaries of eminent scientific men; notes on the progress of science during the year; and all these, or most of them, are practical subjects, and they are handled with the utmost practical effect. The work is commenced with "Notes by the Editor on the Progress of Science during the year 1854"; and from this portion of the volume we shall make one or two brief extracts. And, first, of Japan—which is becoming an object of such interest to us here:—

> In a recent sitting of the Natural History Society of Bonn, M. Von Siebold, an eminent naturalist, read an interesting paper "on the state of the Natural Sciences among the Japanese." Their knowledge of these sciences is much more extensive and profound than is supposed in Western Europe. They possess a great many learned treatises thereupon, and an admirable geological map of their island by Buntsjo. They are well acquainted with the systems of European naturalists, and have translations of the more important of their works. They have a botanical dictionary, in which an account is given of not fewer than 5,300 objects, and it is embellished with a vast number of well-executed engravings. The flora of their own island is admirably described in a work by the imperial physician, Pasuragawa.

This is interesting—may we not say promising?—in connection with our opening intercourse with that, to us, new country. Our next extract relates to a subject that is rather akin to the former, as it concerns those means of communication, the improvement of which is so important in the extension of our foreign intercourse:—

> The practicability of inter-oceanic communication by the construction of a ship-canal across the Isthmus of Darien, between Caledonia Bay, on the Caribbean Sea, and the Gulf of San Miguel on the Pacific, has long been a subject of much speculation and controversy among men of science and learning. The magnitude of the work and wonderful influence which its successful accomplishment might exert upon the commerce of the world, and more especially upon the intercourse between our Atlantic and Pacific possessions, induced the United States government to dispatch Lieut. Strain, U. S. N., on a tour of exploration, accompanied by a party of officers, engineers, and civilians. The expedition arrived at Port Escocean, Caledonia Bay, in January, 1854, and proceeded at once to the discharge of the duty assigned. The majority of the members of the expedition succeeded in crossing the Isthmus and returning, after enduring great hardships and sufferings. A few of the party, unable to bear up under the fatigue, expired on the way. The opinion arrived at by Lieut. Strain is, that the work is totally impracticable, and his report is considered as settling the question forever.

We can only afford space for one more extract,—and it is one relating to a matter that has a deep, national, nay, universal interest, as it concerns an object on which not our own sympathies only, but those of all Europe beside, have been keenly excited,—the Arctic Discovery case:—

> The return of Dr. Rae, from an expedition despatched by the Hudson's Bay Company in search of Sir John Franklin, has furnished conclusive evidence respecting the fate of the lost navigator and his gallant companions—evidence that leads to the conviction that the end of these hapless adventurers was of the most horrible description. As told by Dr. Rae, it would appear that he fell in with some Esquimaux in Pelly Bay, who possessed many small relics of the exploring party of the *Erebus* and *Terror*—watches, silver spoons, telescopes, and other things; and the account they gave of how and where they found these relics was to the following effect:—In the Spring of 1850, about forty of the ships' companies were seen by some Esquimaux—not Dr. Rae's informants—on the ice near the North shore of King William's Land. They were going South, and dragging a boat with them over the ice. They looked worn and emaciated; they signed to the natives that their ships had been crushed by the ice, that they were short of food, and were then in search of deer. The natives sold them a small seal, and they went their way—to be seen no more alive. Later on in the year, but before the breaking of the ice, the Esquimaux again came on their encampment, but not a single soul was living. The story was, however, plainly pictured to their eyes. Thirty bodies were found, some partly buried; some in the tents where they had died; some under the boat which they had overturned to form a shelter. They had all perished of starvation, and it was thought that some of the survivors had been driven in the extremity of hunger to the last act of maddened human beings. Such is the dismal story told to Dr. Rae by the Esquimaux, by way of accounting for their possession of the watches, plate, spoons, and other things.

The allusion to these subjects, however, is but introductory to the Year's History of Scientific Discovery, which is given in a clear and concise manner, in strict accordance with the practical character of the work. The volume is appropriately embellished with a portrait of Lieutenant Maury.

Revival Sermons. First Series. By the Rev. Dr. BAKER, D.D. Philadelphia: W. S. Martien.

This is a re-publication, it seems, of a volume which some eight or ten years since excited no slight interest in the Presbyterian body, to which its author belongs. As we have not much faith in these so-called Calvinistic "Revivals," to which the Sermons relate, we could not with any satisfaction enter on an examination of what they teach. As Churchmen, we cannot but hold such teaching to be fundamentally in error; setting aside, as it does, the Catholic and Apostolic doctrine of Sacramental grace—repudiating, in the very outset, that cardinal doctrine,—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD,"—directly implying, as this does, a spiritual regeneration, with the very idea of which the Calvinistic "Revival" system is utterly at variance.

The American edition of *Dickens's Household Words* (by J. A. Dix, of New York), continues to appear with punctuality, and to be got up in a superior manner. The current number is a double one, which the enterprising publisher thus explains:—"The publishing of the March and April numbers of Household Words, together forming a double number, has been occasioned by the making of new arrangements for continuing the work with a greater degree of promptness and regularity." So that we may have still further improvement in its publishing operations.

LUNATIC LITERATURE.

We only wish that all the literature one meets with now-a-days—even in these enlightened days—and the production, as it is boasted to be, not only of sane men, but of learned men, were as full of true wisdom as that which we find in a most interesting little periodical called *The Opal*, which is "*Edited by the Patients of the State Lunatic Asylum.*" Take, for example, the following:—

VIRTUE AND PIETY MAN'S HIGHEST INTEREST.

> I find myself existing upon a little spot, surrounded every way by an immense, unknown expansion. Where am I? What sort of a place do I inhabit? Is it exactly accommodated, in every instance, to my convenience? Is there no excess of cold, none of heat, to offend me? Am I never annoyed by animals, either of my own or a different kind? Is everything subservient to me, as though I had ordered all myself? No—nothing like it—the farthest from it possible. The world appears not, then, originally made for the private convenience of me alone? It does not. But is it not possible so to accommodate it, by my own particular industry? If to accommodate man and beast, heaven and earth—if this be beyond me, it is not possible? What consequence then follows; or can there be any other than this? If I seek an interest of my own, detached from that of others, I seek an interest which is chimerical, and which can never have existence.
>
> How, then, must I determine? Have I no interest at all? If I have not, I am stationed here to no purpose. But why no interest? Can I be contented with none but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted? The bee, the beaver, and the tribes of herding animals, are sufficient to convince me that the thing is, somewhere at least, possible. How, then, am I assured that it is not equally true of man? Admit it, and what follows? If so, then honour and justice are my interest; then the whole train of moral virtues are my interest; without some portion of which, not even thieves can maintain society. But, farther still—I stop not here—I pursue this social interest as far as I can trace my several relations. I pass from my own family, my own neighborhood, my own nation, to the whole race of mankind, as dispersed throughout the earth. Am I not related to them all, by the mutual aids of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate?
>
> Again, I must have food and clothing. Without a proper genial warmth, I instantly perish. Am I not related, in this view, to the very earth itself? to the distant sun, from whose beams I derive vigour? to that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly pass on? Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare. What, then, have I to do but to enlarge virtue into piety? Not only honour and justice, and what I owe to man are my interest, but gratitude also; acquiescence, resignation, adoration, and all I owe to this great polity, and its great Governor, our common Parent.

There are sentiments here which may well put many a "learned Theban" to the blush,—nay, which ought in their contrast, to make many who are at large in the world change places with those who can thus write from a Lunatic Asylum.

Nor is the following a less deserving indication upon these points:—

BIRTH-DAY FESTIVAL.

Direct us to thy praise, O Lord,
In all our future life,
And all thy timely aid afford
To sanctify our strife;
That it may never chance to be
Unworthy of our end,
But with thy noblest purposes
Harmoniously blend,
And to thy glory tend,
And on thy grace depend,
Which can the best defend.

The years we number, forty-four,
Could they have better been?
Wherein they could have been so more,
Good Lord, forgive the sin,
And help us more henceforth
The noblest aims to win
In life's convulsive din.

Thy perfect gifts, O Lord, bestow
In all our future way,
That we may more thy glory show
In what we do and say;
That styled and fashion'd thus by thee,
Our honour may be bright,
With modest grandeur all may see,
And love the gracious light;
Nor envy blight,
Nor virtue slight,
Our honest right.

Be present all thy power to heal,
Most gracious Lord, we pray,
And let us ne'er a moment feel
A single wish to stray;
But swift obey,
Without delay,
As thou shalt say.

The following is also full of virtuous and religious sentiment:—

EPISTLE OF JAMES, CHAPTER I: VERSE 5.

> "If any of you ask wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."
>
> How often is the poor pittance bestowed by the hand of charity accompanied by the look and tone of reproof, more distressing to the sensitive heart than even the misery it affects to relieve! and with what a far different spirit to His, who giveth liberally, and upbraideth not, are applications for even some small favours usually received by men! Some poet has beautifully delineated the immense difference between the spirit of earthly charity and the free grace of heavenly love, thus:
>
> "Man loveth homage.
> When his foot doth tread on earth's high places,
> He exacteth fear from those who serve him;
> His proud spirit loves the quick observance of an
> Abject eye, and cowering brow. But He, the mighty
> Maker, willeth not the slavery of the soul. His claim
> Is love, a filial spirit, and a song of praise."
>
> This being the only return which even the most favoured of the inhabitants of the earth can make to the abounding and infinite mercy of Heaven, that heart must indeed be a swift witness against itself in which no emotion of gratitude, and love, and praise, arises to that all-merciful One, who, unlike fallen, sinful man, "giveth liberally and upbraideth not."
>
> The manifold blessings of that wisdom which is graciously promised to those who ask for it in faith, although they cannot be appreciated except by the grateful recipients of them, yet often constrains even the mere speculative observer to acknowledge that wisdom's ways are ways of pleasantness, and her paths peace.
>
> The advantages of its possession in every circumstance and in every situation of life are immeasurable. To the man of business its possession is invaluable, not only as a means of personal enjoyment, of which neither the smiles nor frowns of fortune can deprive him, but adherence to its precepts and principles is usually the most efficient means of acquiring wealth and eminence. To the scholar it unfolds the hidden treasures of knowledge, in acquainting him with its source and essence, and poesy's sublimest strains celebrate the praises of wisdom.
>
> Indeed the poet who would enjoy a true fame, who wished that his name and sentiments should be repeated with admiration and respect, long after the hand that traced them is mouldering to dust, will with humble earnestness repeat,
>
> "Oh thou my muse inspire
> Who touched Isaiah's hallowed lips with fire!"
>
> The love of nature, with a heart to admire and appreciate her beauties, constitutes a primary element in the character of every true poet, and is one of the numerous blessings which a kind Providence liberally bestows. Thus the writer whose delineations of character are truest to nature is most universally admired, and finds the readiest response in the hearts of his readers; and the close and scientific observer of nature's works can scarcely fail to find his emotions of admiration and reverence for the glorious Author excited and enlivened by the contemplation.
>
> To be sensible of our deficiencies and need of this invaluable gift is an efficient means of obtaining it. Thus the wise king of Israel, when allowed to choose for himself what he esteemed the greatest blessing, and Infinite Wisdom said, "Ask what I shall give thee," in humble acknowledgment of his insufficiency of himself for the high trust reposed in him, enforced his petition for the aid of wisdom thus, "And now, O Lord, my God, thou hast made thy servant king instead of David my father, and I am but a *little child*." Who can fail to admire the humility here manifested? especially when they consider that Solomon's predecessor, King David, had so recently, with the most perfect confidence, resigned to him the throne, with the extraordinary injunction, "Do, therefore, according to thy *wisdom*," and added, "for thou art a *wise man*, and knowest what thou oughtest to do." Those most eminent for wisdom are those most ready and willing to acknowledge with humility their deficiencies, while to be wise in our own conceit is the surest and most convincing proof of folly and ignorance.
>
> In all the various circumstances and conditions of life there are none in which wisdom will not be found profitable to direct; and those who yield the most ready obedience to its heavenly teachings will soonest find by happy experience that her merchandise is far more valuable to those who obtain it than the merchandise of silver, and the gain thereof than fine gold.

We could give from the number before us other equally forcible specimens. But these may suffice, for the present, to show that Lunatic Literature is not quite the despicable thing it may at first sight appear.

THE PLAIN SONG OF THE CHURCH.

To the Editor of The Churchman:

SIR:—I think you will be glad to hear there is now in the press a little book which has for its object the revival of congregational singing. It is a compilation from the Rev. Mr. Helmore's "Plain Song," "Canticles," and "Psalter Noted." These works have been widely useful in the Church of England, and it is hoped that a selection from them will be equally useful in our own branch of the Church. It is to be entitled "The Plain Song of the Church," and may be had of Novello, 389 Broadway. Respectfully yours,

Troy, Feb. 24, 1855. W. B. N.

Forgive thy foes—nor that alone—
Their evil deeds with good repay;
Fill those with joy who give thee none,
And kiss the hand upraised to slay.

So doth the fragrant sandal bow
In meek forgiveness to its doom,
And o'er the axe, at every blow,
Sheds in abundance rich perfume.
—HERBERT KNOWLES.

* * *

All my best thoughts must bear relation to my *actions* and must be regarded solely as means to this end; otherwise they are idle and aimless; a mere waste of time and strength, and the perversion of a noble power.—*Fichte.*

* * *

By different nations, every day in the week is set apart for public worship, viz: Sunday by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

COLLEGIATE.

HARVARD COLLEGE.—James Russell Lowell, the poet, has been elected to succeed Professor Longfellow in that institution, as Professor of Modern Languages and Belleslettres. There were five applicants for the place, but Mr. Lowell was not one of them, and his nomination was made without his knowledge. It is understood he will accept the appointment, but, before entering upon his duties he will spend a year abroad, in Germany and Spain.

VIRGINIA UNIVERSITY.—After all the pains taken by Mr. Jefferson (says the *Calendar*) to exclude religion from this institution, it is pleasing to learn, that of 500 students in this institution, one-fifth are professing Christians. Every Sabbath afternoon there is a prayer meeting, attended by from 80 to 100 students. There are smaller gatherings during the week for the same purpose.

OBITUARY NOTICES.

THE LATE REV. C. C. TAYLOR, OF KALAMAZOO, MICHIGAN.—The melancholy record we give in another part of this sheet, of the death of the Rev. Charles C. Taylor, will cause many hearts to sadden for the cessation of a treasured friendship, and the removal of a fearless and faithful watchman from the walls of Zion. It will probably be the pleasing though melancholy task of some other pen, to arrange and publish the records of this good man's life, with the details of its sudden close—but a few words of grateful reminiscence may not be an unwelcome offering from one whose childhood and early youth were gently led "in plain paths", by this departed shepherd of the Church's fold, and firmly guarded "from all false doctrine, heresy, and schism" by his instructions and pious counsels.—I know nothing of his early life, save that he was educated a Presbyterian, and was once a minister in that communion, being one of the *"three hundred"* who returned to the right way with the well-known and lamented Flavel S. Mines. I cannot trace the interesting development of his powerful mind, nor the conflict between truth and error, which resulted so gloriously—neither have I heard the story of his sickness and death—it is of his noble prime, the noontide of his strength and usefulness, of which I have to speak; and, alas! *his sun has gone down while it is yet noon.*

Mr. Taylor was for several years Rector of St. Andrew's Church, Ann Arbor, Mich., the place where I knew and loved him, and which his memory will always make more dear. He came there in my childhood; he was the first clergyman whose instructions came to my expanding mind and awakening heart; and to his careful culture do I trace with gratitude, the firm growth and delicate budding of the "Lily of God" in my soul, though the seed lay long dormant, and afterward the thorns sprang up, and well-nigh choked its tender life! And I am only one of a multitude who have been reclaimed from error, strengthened in right, by the blessing of God upon his zealous ministrations. His influence was felt throughout the whole community; his reputation as a scholar, and uncommon natural gifts, now the admiration of all who give due honour to intellect, while in the midst of numerous and flourishing sects, he held and taught with unwearied earnestness, "the faith once delivered to the saints." And it was in the exercise of his vocation that his powers were fully exerted—his first thoughts and actions were for Christ, and "His Body's sake, which is the Church"; and to give a slight sketch of these labours of love will be my welcome task.

He was eminently faithful to *the young* of his flock. There was the Sunday School, with its simple liturgy, in which every childish voice united; its Scripture lessons recited to the several teachers, and afterward explained from the Sacred desk by our beloved Pastor himself; its chants, and songs of praise, in which our young hearts delighted; and last, not least, its *regular catechetical instruction*, a provision of the Prayer Book which is too little heeded, and often shamefully neglected. Nor were our privileges confined to the Sunday School—this good man often wrote sermons for our special interest, in which all our duties as baptized children of God, and members of the visible Church, were distinctly and affectionately set before us; we were often admonished that to *us*, as well as to our parents, belonged the services of the sanctuary, and that, "young men and maidens, old men and children," should join in the Lord's praises, till the glad response should go up "as the voice of many waters"; while his own peculiarly devout and hearty performance of priestly duties taught, better than precept, the value and efficacy of our incomparable Liturgy.

To those also who had reached a still more interesting and important age, when the character for life is forming, and the world's knowledge and temptations are opening upon the youthful gaze, his warning and advice were never withheld. Living in an University town, he had always a number of young men in regular attendance on his ministrations, and many of these have reason to bless the influences which they there received, while to those who went away unblest, his eloquent appeals, and searching expostulations, must some day return with fearful meaning. To those youth, also, he often devoted discourses suited to their peculiar needs; and who can forget the solemn pathos with which he announced the weight of responsibility, that his own fulfilled duty compelled him to leave upon their consciences. *"If thou wilt be wise, thou wilt be wise for thyself, but if thou scornest,* THOU ALONE MUST BEAR IT!"

Not only was Mr. Taylor most diligent in warning sinners to "flee from the wrath to come," but he was also an eminently zealous and obedient *Churchman*—faithfully devoted to the vows of his ordination, and careful, while he preached only "Christ and Him Crucified," to teach all who heard him to bring their faith into obedience to the rules which Christ and His Apostles have laid down for the unity and perpetuity of the Church. To his mind, tossed as it had once been with conflicting errors, and stored with painful knowledge of the evils of *dissent*, the Church offered a safe and unchanging creed—a system perfect as human wisdom, aided by Inspiration, could devise—and it was not for *him* to mar, by carelessness, or omission, the beautiful plan which, fully carried out, is calculated to win the affections, and produce the heart-felt devotion of all who come within its influence. Accordingly, the teachings of the Bible, as defined and exemplified in the Book of Common Prayer, constituted his settled creed, the boundary of his instructions to his flock; and beautiful indeed was the amplification of our most familiar lessons from a soul gifted with sublimest thoughts, and lips that glowed with eloquence. With him, Baptism and the Holy Communion were held and administered with due honour, as *the Sacraments*, consisting of an *outward sign*, which should be reverently observed, and an *inward grace*, which should be devoutly received and carefully cherished; and the baptized "member of Christ," whether child, or adult, was never lost sight of, until by the sacred use of graces then received, and the strengthening of those gifts by the "laying on of hands," he was welcomed to that closest and most endearing union with Heaven, *the Supper of the Lord.* By him, too, the ordinary services were invested with their full beauty and meaning, and that without any *innovations* or so-called *Popish practices*, proving that our Liturgy contains enough to satisfy the most devout heart, as well as the most refined taste. By an *earnest* performance of *his* part in the ceremonies, he prevented all formality, which will attach itself to *any* worship if performed in a cold and heartless manner, while his frequent admonitions to the people, with regard to their own duties, were rewarded by proper attention to attitudes, and a hearty response. The *praises* of God's House were not forgotten by him—his own musical talent was uncommon and well cultivated, and his taste guided the selections of the choir. His pleasant home was always open for the use of the singers, and no effort was spared to impress them with the duty of praising God with heart as well as voice. He introduced the custom of chanting the Psalter, and other anthems, and who can forget his musical voice, as, blended with the organ's notes, he called upon the people to "praise the Lord," while the choir stood waiting, with the congregation, to answer the single tone with a full burst of harmony, in the alternate verses of the "Sweet Psalmist of Israel."

By his unwearied care, not only the great Feasts and Fasts of the Church were duly kept, but all those Holy Days and sacred observances with which the Prayer Book fills the Christian Year, came round in their appointed place, until the lost and faded Pearls that mark the golden circle were all restored, and it shone before our eyes a Diadem meet for the "Bride, the Lamb's wife."

As a writer of sermons, Mr. Taylor had few equals. Possessed of uncommon mental energy, which had been refined and disciplined by extensive learning, and gifted with the thought of a ready writer, his sermons were often splendid specimens of rhetorical skill, while their simplicity rendered them intelligible to the weakest intellect, and the fervency of feeling displayed in both language and delivery, was calculated to touch the hearts of all alike. His subjects were always well chosen and admirably adapted to the season and occasion. At one time, feeling the want of knowledge among Churchmen with regard to Church History, he attempted to draw attention to this subject by a series of sermons on the English Church; and if his hearers had no further means of information, they might have derived a good knowledge of this important study from those few condensed discourses, so rich were they in testimony from the primitive Church and the writings of the Fathers, beside containing a clear view of the Church's progress through the labyrinth of English History. The *texts* of his more practical addresses were often striking and beautifully suggestive. On one Thanksgiving Day, when the year had been marked by an unusual number of domestic afflictions, and the whole Nation was in mourning for the sudden death of its President, he read these words, *"And there was a garden, and in the garden a new sepulchre."* Those who have mourned for their dead, and "set a pillar upon the grave," can easily imagine the application of the sentence. At another time, in a service during Lent, when the Church was crowded, and an unusual number of young men were present, he rose to announce his text, and in the listening silence came with electrifying power *two words*, suggesting volumes—"*Son,* REMEMBER!"

All who read this will at once recall the parable from which this pathetic reproach is taken, and the fearful warning which its contemplation would produce. Often during the sermon, the words recur, as the vices and vanities, temptations and pleasures, are enumerated, which hold back the soul from religion, and at last shut it out from "Abraham's Bosom." *"Son, remember!"* ah! that tone of unrelenting justice and yet parental pity! can any who heard it that night ever lose its echo? On one Easter Even, when the hearts of the Church's children were waiting in joyful hope for the resurrection of Him who was still in the "place of departed spirits," Mr. Taylor delivered the sermon which has been, perhaps, more widely known and better remembered than any other, as it was repeated three times on the recurrence of the occasion, by special request. He preached from the words of the dying Christ to the penitent thief, *"To-day shalt thou be with me in Paradise."* His subject was *the belief in the intermediate state*, which it is the blessed duty of every Churchman to receive. And surely every devout heart within the sound of his voice, must have swelled with gratitude for this well-founded hope that, after the storms of life were over, the disembodied spirit might await in rest and peace, until the second coming of its Lord should reunite soul and body, and admit both to the full "glory of God, and of the Lamb, who was slain."

Alas for us! but happy for him, he has even now entered into that rest! He is doubtless "taken from the evil to come," but the Church militant has given up a devoted soldier, and to the Diocese in this State his loss is irreparable.

He has left a wife, the fit helpmeet for such a man; and several young children, in whose affliction many who counted him a spiritual father and a friend for eternity, do most deeply sympathize. His memory and influence will never die; "he being dead, yet speaketh."

It is my earnest hope, and I doubt not that of many others, that his writings, or a portion of them, may be published and given to the world. His lectures on the English Church would be a rich gift to all who are anxious to "give a reason" for their belief in the claim of their faith to antiquity and apostolic sanction, while many of his sermons should be preserved as models of Pulpit eloquence, and silent witnesses of the blessedness of that "pure and undefiled religion" which adorned the life of "our deceased brother," and which will be the theme of his perfected praise *forever and ever.*

L. E. D'B.

IMAGE-WORSHIP.

Unlettered man is not the only idolator. Even in our own well-taught community, mechanical as its spirit is thought to be, we find images set up and worshipped, infinitely more fantastic than any of those erected in joss-house or temple. Yonder barrister passing down Chancery Lane in gown and wig, smart and practical, repudiative of poets and artists, thinks himself the very essence of sober worldliness. Institute a search into the contents of his busy brain, and you find an idol perched there—a religion to him, should he have no other. This idol is an embodiment of the idea predominant in his mind—that of the position of chancellor, to his conception the highest dignity on earth. To this, at every interval of occupation, does he bow down with the most abject adoration; to this tend all his dreams of day and night; a visionary he, even while rising early and sleeping late, engaged in a pursuit demanding the most plodding industry, advancing step by step in the confidence of the attorneys, and quietly, steadily "biding his time." Not less is the toiling merchant filled with a shrine and an idol adapted to the worship of his inner man. With him it is the idea of some fine old firm, the name of which moves markets, and thrills through the nervous system of banks, with a prestige there is no resisting. Deep in bales and ledger-figures are his hands and eyes; no time does he seem to spare for any but the most mechanical details of his calling; yet, all the while, there is a worship going on within, loud in praise and aspiration as any that ever filled a church.

There are images, too, set up in strange, out-world places, which have other but equally abiding influences on their devout worshipper. Those who follow the "pomp and circumstance of glorious war" have their peculiar idol. The soldier moulds it out of the clay ploughed up by his horse's hoofs on fields heaped with the dead and dying; he hews its laurel crown with his burnished sword, as the Druids of old did the sacred misletoe with a golden sickle; he drapes it with banners wrung from the powerless hand of the enemy; and at the close of the fight, bows down before it in the light of the waning watch-fires, invoking it by the proud names of Fame and Glory. Patient is he, for its sake, of toil and hardship—the shivering night-bivouac; the lengthy, struggling march over hostile ground, beset by horrible phantoms in a thousand shapes; exhaustion, thirst and hunger, surprises, ambuscades, home-sickness, pestilence, and death. The sailor has a twin-deity to this. Standing at his gun, he feels it nerve his arm, strengthening the dauntless metal within his hardy frame; or, rising up before him on his lonely night-watch from the crest of some monster-billow, it grants him sweet visions of one more alien flag planted by his hand in the old Greenwich Hall. He pictures not the wrecked and maimed figure—crushed, limbless, halt, bowed, and decrepit—above which those folds shall float in the welcome day of his far-seen triumph; he sees nothing but the waving ensign, bought with his best blood, and presented to his country in exchange for a little hard gold, and some equally hard salt-beef and weevilly biscuit. And where, O ye Cynics, who flout at glory!—where, without such idols, moulded and framed out of the best metal of the land—where were your boasted birthright of liberty; your citizen-rights; your uninvaded pastures, eloquent with the peaceful sound of Sabbath-bells? Where your swelling fatherland pride, your lofty patriotism, your ignorance of the knout, and innocence of the bastinado?

The would-be discoverer of lands hitherto unknown, has also his mere mortal deity. He, too, like the soldier and the sailor, has a shrine for his especial worship; he, too, prostrates himself before the goddess Renown. In his case, the blindness of devotion is equal to its fervour. For the sake of some possible after-day's memory in the minds of his fellow-men—the graven image in his soul—he is content to take the chances of perishing by a fate which has in it little or nothing of the heroic. His cherished idea is that of giving some new piece of ground to the future geographer, to be marked, perhaps, by his own name. In this "forlorn hope" he goes forth to die on some inhospitable shore, the cruel savage for his field-mate, and the barren, unproductive earth for his last housing-place. The renown he looked for becomes all summed up in a vague suspicion that he may have perished where no living eye, save that of the frozen bear or the scared eagle, beheld either his suffering or his sacrifice. All, possibly, that will ever be known of him is, that wherever he disappeared, a relic shall be found in the hands of a bewildered savage—a love-token, hoarded for years, and religiously borne with him even to the desert's brink, to be at last hung round an Esquimaux's neck! Or, it may be, a coin, useless to procure food where food was none, serving to deck some squatter in the snow; or some article of household use or custom, bearing its engraved heraldic motto; a legend conveying no meaning to the untaught being in whose hands it lies, a curious enigma which countless ages could never solve for him in his benighted ignorance, but strangely beautiful and touching in its old plain simplicity to those forlorn ones who may one day, by some inexplicable chance, recover the lost relic, repeating its well-known inscription in memory of him who is no more—*Speromeliora!*

Perhaps the most worthless and ungodlike of all the worldly images set up by man, is the idol moulded by the grasping hand of the miser. Can anything be more humiliating to poor human nature, than the sight of a shrunk and time-wrinkled visage, gazing up in adoration at a lumpish divinity in the form of a huge unwieldy money-bag? Surely it is the very dry skeleton of ambition that can seek to swathe itself in a winding-sheet of bank-paper, or find a joy in the idea of lying muffled in the grave amid a pile of useless gold-dust. Yet, strange as it may seem, for such an end do some men "scorn delights and live laborious days," hugging the burnished idol, pursuing the mystic shadow of a good, on the substance of which the man of ordinary reason cannot lay so much as a finger! Nothing comes up to the miser's greed in the mere force of absurdity. The maniac's hallucinations weigh light in the balance. There is something, though frightful, almost sublime in the fervour with which the poor lunatic bows down before the god of his idolatry; or rather, we should say, stands erect in its ideal presence. Even when most abject in his worship, he will tell you in excuse that the throned deity that claimed the homage of his knee "the likeness of a kingly crown had on." He himself grows regal as he looks on it; the "majesty of Denmark" is as nothing to the dignity which lifts him above earth, and gives to his iron tread the march of a monarch after victory! The greatness which is his idol, and in the presence and worship of which his mind has given way, hangs around him like the true imperial purple. Haply he has passed out from the poor debtor's prison, spirit-broken and abashed, to tread the floors of Bethlehem, the self-elected ruler over countless millions of crouching slaves. Wo to the misguided subject who shall dare to approach his august presence, and not lick the dust beneath his feet! In his rich poverty—in his sublime, threadbare grandeur—in his moneyless wealth—in his sad, perilous, but lofty aspirations—is he not a king? "Ay, every inch a king!"

And so, like the valiant Crusaders of old time, we each and all alike journey toward some cherished altar-ground of our hope—some distant and visionary Salem of our souls. Earnest and eager, we spur onward, full of such vivid aspiration, such devout longing, as is needful to carry us across the desert that must intervene between us and the immaculate shrine of our chosen ideal. The spirit of enterprise within us is the true dragon-slayer: our crusade is against the infidel—Despair. Beheld through the softening medium of distance, hope, and a great courage, glorious appears the struggle, and sanctified the end. Yet all our gain in the issue may prove but the tomb of a lost or disappointed ambition—an empty and barren sepulchre. So be it; the pursuit is all. Still let but our ambition be a worthy one; and the more earnest, the more self-denying, the more unflagging, are our endeavours to attain to the object of it, the wiser shall we grow, and the better able shall we be to sustain defeat, or to use our victory as becomes us. Better than an existence that stagnates without aim or design, is the stir and turmoil of the world's most crowded path; better the dangers of the wild-boar hunt, than the slothful office of the swineherd. To be a sage, a hero, or a martyr, we must have an object to live for, or a cause for which to die.

—*Chambers's Journal.*

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.

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Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

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sep30-6m

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It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

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Jan. 20, 1855. 3m

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The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

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New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

MRS. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle,* combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York mar18-1y

Death of Judge Edwards.—We regret to state that the Hon. Henry Pierrepont Edwards, one of the Judges of the Supreme Court, died on Tuesday evening at his residence in Fourth street, after a long illness.

Judge Edwards was born in New Haven, and was the second son of the late Governor Edwards, of Connecticut, grandson of the late Hon. Judge Pierrepont Edwards, who was a brother of the celebrated Rev. Jonathan Edwards, President of Princeton College, and the distinguished author of the "Treatise on the Will." He graduated at Yale College, and was educated particularly for the profession of the law, at the celebrated law school, at Litchfield, Conn. Judge Edwards was about seven years since called to the bench of the Supreme Court, of this State, and up to the time of his last illness discharged the duties of his office with great satisfaction to the Bar and the community. He was forty-seven years of age.

In the Supreme Court on Wednesday (yesterday) morning, Judge Roosevelt directed the Clerk of the Court to enter the following on the minutes:

"The Court has received intelligence of the death of Mr. Justice Edwards, at his residence in this city—the event, although sudden, has for a few weeks been not unexpected. Among the youngest, if not actually the youngest of the Judges of this District, Judge Edwards was the oldest in commission, and consequently, by the arrangement of the Constitution, the presiding Judge of the Supreme Court of General term—a few more months, had he lived, would have completed, and most honourably completed, the first period, eight years in duration of his judicial service. It has pleased the Great Disposer of events—prematurely to mere human eyes—to cut him down in his youth and in his strength, and (for I cannot doubt if he had lived, his almost, if not altogether unopposed re-election) of his usefulness. By the bar and the public, his loss will be deeply felt—to his colleagues, it will be irreparable. Another opportunity, and a more fitting one will soon be presented to dwell more at length upon his character and his virtues. For the present the Court will direct the above entry to be made on its minutes of the death of Mr. Justice Edwards, and as a further testimony of respect to his memory, will now adjourn."

New York Prison Association.—During the past month $468 07 has been contributed to the funds of the Association, and, after paying current expenses there is a balance on hand of $232 28; but with bills maturing that will amount to $169 09. During the month ninety-one complaints and charges had been carefully examined, and many of them abandoned by advice of the Association; seventeen persons were discharged from custody on its recommendation; and forty discharged—two from Sing Sing, five from Blackwell's Island, and thirty-three from the City and County Prisons received assistance in money, and many of them sent into the country, where employment was obtained; and thirteen of these were supplied also with suitable clothing, such as hats, caps, shirts, shoes and coats.

Police Regulations.—It appears that the Police Commissioners of this city have so amended section 178 of the rules and regulations for the government of the Police Department, as to place the police more directly under the control of the Mayor, which it is expected will give much greater efficiency to the system.

MARRIED.

At Grace Church, Brooklyn Heights, by the Rev. Dr. Vinton, Mr. Cornelius H. Van Brunt, to Miss Carrie Currier, daughter of Nathaniel Currier, Esq., all of that city.

On February 1st, at Cumberland, Md., by the Rev. Henry Edwards, Mr. Thomas Kerr, of Alleghany county, Md., to Miss Augusta P. Yeager, of Bedford, Pa., daughter of the late Rev. W. H. C. Yeager, M. D., formerly of Tallahassee, Florida.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 637 Broadway.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 308 Broome street.
Sleight, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 155 Adams street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Taylor, Rev. Benjamin F., Division Avenue, 2d house from 7th street.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

DIED.

At his residence in Kalamazoo, Michigan, on Thursday, February 1, the Rev. Charles C. Taylor, Rector of St. Luke's Church, in that village. [A brief memoir of the lamented deceased will be found in another column.]

NOTICES.

The next Quarterly Meeting of "The Bible and Common Prayer Book Society of Albany and its Vicinity," will be held at Christ Church, Troy, on Tuesday, the 13th inst.

SYLVANUS REED, Corresponding Secretary.

Albany, March 1, 1855.

N. B.—The Missionary Convocation of Northern New York will meet at the same time and place as above.

S. REED, Secretary.

St. George's Chapel, Beekman street, corner of Cliff.—On Sunday morning next (March 4), the Provisional Bishop of this Diocese intends to hold the General Ordination at this Church. At this time a Special Collection is to be taken up for the purpose of liquidating the debts of the Parish, which amount to about six hundred dollars. An arrangement has been made which will secure us from the necessity of making an appeal for this object in future.

After the first of April the seats will all be free, without pew-rent or ground-rent.

Wm. L. Peck, Clerk of the Vestry.

New York, Feb. 27, 1855.

Clerical Convocation.—The regular meeting of the Queens County Clerical Association will be held in St. George's Church, Astoria, on Tuesday and Wednesday, March 13th and 14th.

W. H. MOORE, Secretary.

☞ Right Rev. Henry J. Whitehouse, D.D., Bishop of Illinois, will (D. V.) preach to the young, at the Free Church of the Holy Martyrs, Ludlow street, near Grand, on Sunday evening, March 4.

Second Series of Sermons.—The fifth sermon will be preached on Sunday evening (March 4), in St. Stephen's Church, by the Rev. Dr. Taylor, Rector of Grace Church. Service at 7½ o'clock.

The Right Rev. Bishop Potter will administer the Rite of Confirmation in the Church of St. John Baptist, Lexington avenue, corner of Thirty-fifth street, on Sunday evening next, 4th inst. Divine Service to commence at 7½ o'clock.

Lent Services.—There will be a course of Sunday Evening Services during Lent, on "The Seven Chief Sins," by several of the clergy of the city, at the Church of the Holy Innocents, Thirty-seventh street, near Broadway.

Lent Sunday Evening Services.—The Church of the Holy Apostles, corner of Ninth Avenue and Twenty-eighth street, will be open for Divine Service every Sunday evening during Lent, at 7½ P. M.

Trinity Parish—Lent Services.

In addition to the usual Services on Sunday at 10½ A.M. and 3½ P.M., as follows:

TRINITY CHURCH—Daily—9 A.M. and 3 P.M
—Saturday, A.M., 10 o'clock, Confirm'n Lecture.
ST. PAUL'S CHAPEL—Sunday Evening—7½; Lecture.
—Wednesday—11 A.M., Lecture; and 4 P.M.
—Friday—11 A.M., Lecture; and 4 P.M.
ST. JOHN'S CHAPEL—Daily—10 A.M.; Lecture on Wednesday.
—Wednesday—4 P.M.
—Friday—4 P.M., Lecture.

ACKNOWLEDGMENTS.

Free Church of the Good Shepherd.

Daily Meals and Other Aid for the Destitute.—Received from F., by Messrs. Stanford & Swords, $10; Three Sisters, $3; C. S.W., $1; J., $2; Churchman Office, $5; H., $4; G. L. D., $4; Trinity Parish, Warsaw, by the Rev. A. D. Benedict, a box of clothing; Miss Ballow's School, a bundle of under garments.

This assistance is distributed with the personal care and best discretion of the Missionary. Hundreds of men, women, and children have been relieved from the pangs of hunger and cold, and saved from despair and crime. Many have joined in Bible Classes and the Sunday School, and become regular attendants at divine service.

Friends of the poor that have occasion for the services of teachers, laborers, mechanics, porters, cooks, or house maids, by calling or sending a line to the subscriber, may do much good thereby.

R. Hoyt, No. 68 East Broadway.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

Five aprons and two dresses from the Auxiliary Sewing Society; twenty-three garments, twelve handkerchiefs, and one dozen wash cloths, from the pupils of Miss Ballow; nine garments, one pair of shoes, from Miss Thorne; two comforters from a lady; one Bible, for Maggie, from two little children; one large class Bible for the Home, from the New York Bible and Common Prayer Book Society; one cloak from Mrs. Owen; one lot of picture books from Miss Lydig; five pair of chickens, two pair of turkeys, one sheep, sixty-eight cream puffs, a quantity of New Year's cake for Shrove Tuesday, from Miss M. Jones; one table cover from Mrs. Rogers; three garments and one hat from Miss Hollingsworth.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

February 24, 1855.

The receipt of five dollars from "A Jersey Friend," for the education of a poor Orphan for the Ministry, is thankfully acknowledged by T. B.

Protestant Episcopal Tract Society.

Grace Church, South Middletown, Rev. V. T. Babbitt, $3; Mrs. Susette Zabriskie, $2; Mrs. Robert Barton, $1; John W. Smyth, $1; Miss Ronalds, $1.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The Treasurer of the Society for the relief of Poor Widows, with small children, gratefully acknowledges the receipt of the following donations, from January 1 to February 1, 1855:

A Friend, by Mrs. Hoffman, $5; Miss Mary Bronson, $40; Miss Strong, $25; Mrs. R. L. Stewart, $25; Mr. William Douglass, $100; Mrs. Tisbell, $5; Mrs. S. Knapp, $5; Mrs. S. Palmer, $3; Mrs. A. Van Rensselaer, $20; Mr. H. Suffern, $25; Miss Hedges, $10; Mrs. E. O. M., $2; Dr. J. W. Scott, $5; J., $25; Mr. James Boorman, $100; Mrs. W. S. Brown, by Mrs. Kimball, $10; Ladies Charity Ball, by Mr. Phalen, $3; for Poor Widows, by Miss Thorne, $25; Mrs. P. G. Stuyvesant, $25; Friend, by Miss Thorne, $25.

The following donations have been received in response to the appeal to the public through the press:

Mr. Thos. H. Failes, $50; Her New Year's Gift, from a little girl, $1; Mr. J. Walter Wood, $25; Widow's Mite, by Mrs. Hoffman, $2; Mrs. Lispenard Steward, $35; Mrs. Wm. C. Rhinelander, $40; Mr. T. W. C. More, $25; Mr. A. M. Bruen, $25; Mr. C. L. Tracy, Troy, $25; E. M. Brown, by Mr. Francis Hall, $10; Mrs. A. P. Halsey, $5; Mrs. Paxson, $5; Friend, by Mrs. Hoffman, $5; C. D. B., by Mrs. Bliss, $5; Friend, at Worcester, by do., $5; H. C., with clothing, by Mrs. Bliss, $5; Friend, by Miss Hoffman, $100; J. C. B., by Mrs. Bliss, for widows, &c., $5; C., by Mrs. Hoffman, $5; by Mrs. Bliss, $3; Mr. C. St. John, $5; Rev. R. Robbins, Conn., $3; Friend, $5; Friend of Widows, by Mr. Perkins, $10; Mrs. H. James, $10; Mrs. D. Low, $20; Miss M. Stewart, $5; M. A. V., by Miss Betts, $3; Mrs. Galliard, $5; J. W. P., by Miss Betts, $2; Friend, do., $2; Friend, do., $3; Mr. Taylor, $5; Subscriber, S., $10; Widow, Bridgeport, $5; Stranger, by Miss Collins, $3; B. C., do., $5; Mrs. L. D. Routh, $7; Miss C. Foster, $28; Humanity, by Miss Collins, $5; Mrs. L. G. Hustace, Conn., $3; Mrs. W. Redmond, $20; Miss P.C. Cotheal, $3; Mr. James Tuckerman, $50; Mrs. Samuel Nicholson, $10; Mr. Wm. Wood, $50; Mr. Lucius Tuckerman, $25; Mr. C. C. Morse, $15; Miss J. Brinckerhoff, $10; S. C. W., by Miss Thorne, $5; Friend, do., $30; Mrs. J. Johnston, $50; Mr. C. Fox, $2; A. S., by Mrs. Pinkney, $5; Mr. Edward J. Woolsey, $50; L. M., by Miss Woolsey, $50.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

By Sanford & Swords, $10 from F., also, $20 from S. C.

Clothing is very much needed. Two families have been recently burned out, and have lost almost every thing, even their bed clothes. Who will kelp to keep off the inclemency of the weather from them? Some widows cannot go to church for want of decent apparel.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

James Millett, 308 Broome street.

New York Bible and Common Prayer-Book Society.

Mrs. Robert Barton, $15; John W. Smyth, $2; Mrs. Susette Zabriskie, $3; Mrs. Ronalds, $2; subscribers. St. Paul's Church, Paterson, N. J., Rev. Edward O. Flagg, $4.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The "Ladies Benevolent Association of the Church of the Holy Evangelists," gratefully acknowledge the following donations from friends of the Society:

By the hands of Mrs. W. E. Thompson, $4

Further donations will be thankfully received by either of the following officers of the Society:

Mrs. B. Evans, 172 Broome street.
Mrs. W. E. Thompson, 83 Cliff street.
Mrs. J. Studwell, Jr., 75 Eldridge street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor. Those designed for a special object have been appropriated accordingly.

Mrs. G. R. H., a bundle of clothing; Friend, $20; J. L. $5; R. W. H., $10; Three Sisters (by mail), $3; E. H. C., $25, and a bundle of clothing; Mrs. C. M., $2 50; T. K., Cooperstown, $5.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

February 27, 1855.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By Messrs. Stanford & Swords, from F., $10; J. Watts DePeyster, Esq., $5.

Further donations are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

February 27, 1855. Benjamin Evans, 172 Broome street.

The Sailors Mission.

The Missionary of the Floating Chapel of the Holy Comforter, gratefully acknowledges the receipt of the following gifts:

$3 75 from the Rev. F. M. Noll, Rector of Caroline Church, Setauket, for the rent of the Mariner's Home; $20 from S. C., for the poor.

D. V. M. Johnson.

February 27, 1855.

Advertisements.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. Westermann & Co., booksellers, 290 Broadway, New York.

Jared Reid, Jr.,
Ferdinand Hoffman.

References.—The Rev. Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Feld, Esq., J. W. Schmidt, Prussian Consul, &c., &c., &c.

ANNUAL STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the year ending 31st January, 1855:

Net assets on hand January 31, 1854, per last annual statement		$2,543,301 61
RECEIPTS FOR THE YEAR.		
For premiums and policies	$642,091 95	
For interest	136,183 25	
For interest accrued not due, and due not paid	35,330 19	
For annuities	2,523 51	
		816,128 90
Total		$3,359,430 51
DISBURSEMENTS.		
Paid claims by death and additions to same	$316,509 78	
Paid surrendered policies	37,391 26	
Paid reduction of premiums	1,889 99	
Paid special deposit to Commissioners of Emigration, and bills payable	69,077 64	
Paid annuities	1,991 46	
Paid expense account, including rent, salaries, medical examinations, commissions, postage, exchange, taxes, and advertising, &c.	82,582 82	
		509,352 95
Total assets		$2,850,077 56
ASSETS.		
Cash on hand and in Bank		$68,157 87
Bonds and mortgages		2,609,119 94
Fire Insurance account		233 94
Deferred Premium account		35,592 25
Interest accrued, not due, and due not paid		35,330 19
Suspense account, special deposit for taxes		4,276 38
Due from agents		47,366 99
Total		$2,850,077 56
Losses unpaid		$64,250 00
Amount at risk on the 1st February, 1854		19,660,927 34
Amount issued in the twelfth year		4,720,600 00
		$24,381,527 34
Deduct forfeited, cancelled and expired	$1,457,344 00	
Surrendered	440,700 00	
Dead	300,850 00	2,198,894 00
Total at risk 1st February, 1855		$22,182,633 34
Number of policies running 1st February, 1854		7,373
Issued during the twelfth year		1,569
		8,942
Deduct forfeited, cancelled and expired		562
Surrendered		165
Dead		97 324
Total policies running 1st February, 1855		8,117
Increase in amount of risk for the year		$2,521,706 00
Increase for the year in policies		745
Increase in life policies	770	
Increase in one year policies	13	
Increase in irregular periods	35	
Total	818	
Decrease in seven year policies	73	745

New York, February 14, 1855.

I have examined the above statement and find it to be correct.

G. Gill, Actuary.

Isaac Abbatt, Secretary. F. S. WINSTON, President.

m1-1m

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of preminms received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,339 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.

m1-6t

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,

m1-1y West Troy, Albany Co., N. Y.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,

oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,

oc28-1y 3 Cedar street.

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15–1y

PROTESTANT EPISCOPAL MUTUAL BENFEIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P. Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel E. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

WANTS.

WANTED, in a private school, near Fallston, Harford county, Md., a single gentleman well qualified to teach the Latin, Greek, and French languages, Mathematics, and the different branches of English. Address the Rev. John R. Keech, as above, post paid. ja27-6t

A GOVERNESS WANTED in a private family, who is capable of giving instruction in music, on the piano, and all the usual branches of female education. Compensation, a salary of two hundred dollars, with board as one of the family in all respects. A member of the Protestant Episcopal Church would be preferred. For further particulars address Dr. W. H. BRISCOE, Leonard Town, St. Mary's county, Maryland. feb 10-4t$

WANTED, in a Church School near Baltimore, Md., a gentleman of experience in teaching, to assist in the supervision and instruction of a limited number of pupils.

It is requisite he be a communicant of the Church, and interested in the training of Christian youth.

A competent person, who would devote his time heartily to the School, would obtain a pleasant home, and receive a liberal compensation. Address, M. A., Post-office box 138, Baltimore.

jan 27-6t$

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorially*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To Employers:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

PUBLICATIONS.

RARE AND VALUABLE THEOLOGICAL BOOKS for sale by STANFORD & SWORDS, 637 Broadway.

Joseph Caryl: An Exposition, with Practical Observations on the Books of Job, by Joseph Caryl, sometime preacher to the Honourable Society of Lincoln's Inn, and more lately of St. Magnus, near London Bridge; 2 vols. fol.; London: 1676; exceedingly rare and valuable.

Errata to the Protestant Bible; Or the Truth of the English Translations, examined by Thomas Ward, with An Answer to Ward's Errata; to which is added an Appendix, containing a review of the preface to the fourth edition to the Errata, by the Rev. Richard Grier, A.M., Master of Middleton School; 2 vols.

The Works of the Right Rev. Father in God, Thomas Wilson, D.D., Lord Bishop of Sodor and Man, in two volumes, with his Life, compiled from Authentic Papers, by C. Cruttwell; 2 vols., 4to.; 1781.

Sermons by the Right Rev. Father in God, Thomas Wilson, Bishop of Sodor and Man; 4 vols.

Sermons by James Riddoch, A M., one of the Ministers of St. Paul's Chapel, Aberdeen; Rivington: 1812.

Propædia Prophetica: A View of the use and design of the Old Testament, by Wm. Rowe Lyall, M.A., Archdeacon of Colchester, &c.; Rivington.

Sermons on the Doctrines of the Christian Religion, from the French of J. H. Grand Pierre, translated by Mrs. J. Bigby Wingfield, London.

The Funeral Sermons, Orations, Epitaphs, and other pieces on the Death of the Right Rev. Patrick Forbes, Bishop of Aberdeen, from the original edition of 1635, with Biographical Memoir and Notes, by Charles Farquhar Shand, Esq., Advocate.

A History of the Romish and English Hierarchies, with an Examination of the Assumptions, Abuses, and Intolerance of Episcopacy, proving the necessity of a Reformed English Church, by James Abbott, A.B (late Fellow-Commoner), of Queen's College, Cambridge.

Twelve Lectures on the Prophecies, relating to the Christian Church, and especially to the Apostacy of Papal Rome (being the ninth portion of those founded by Bishop Warburton), by Philip Allwood, B.D.; 2 vols.; London: 1815.

The Church of England Magazine, under the superintendence of Clergymen of the United Church of England; 17 vols., embracing from 1838 to 1846, inclusive.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY Have just published

The Little Episcopalian; or, The Child taught by the Prayer Book. By M. A. C. With two fine Engravings. 271 pp. 16 mo. Muslin 63c; 18 mo. Library, 38c; paper covers 25c.

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Tales of Instruction and Warning.

Fatal Wishes; The Lost Ring; The Burnt Child. 80 pp., 32 mo. Muslin 12½c; and in three separate books.

Package No. 19, contains the eight little 32 mo. books above named, at 12½c.

Also, expected to arrive very shortly, an Invoice of Publications of The (London) Society for Promoting Christian Knowledge.

Orders to be addressed to DANIEL DANA, Jr., Agent,

dec9-3m 637 Broadway, New York.

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in or near th most elegant style, attended to very carefully and with dispatch.

m11-1y JOSEPH CAHN, 58 Dey street, New York.

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FULL PROOF OF THE MINISTRY. By the Rev. J. N. Norton, A. M., Rector of Ascension Church, Frankfort, Ky., author of "The Boy Trained to be a Clergyman." 12mo. Cloth 75 cents.

"The author must be a preacher of short sermons, for his book makes a short story of what might have been, with the usual spinning out and amplifying, an ambitious work of two volumes."—*Worcester Palladium.*

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"It is unnecessary for us to recommend it to parents and teachers. Its influence will be excellent upon any mind, particularly if young."—*Buffalo Democrat.*

Just Published:

LAS CASES'S NAPOLEON. Memoirs of the Life, Exile and Conversations of the Emperor Napoleon. By the Count de Las Cases. With eight Portraits on steel, two Maps, and ten illustrations. 4 vols., 12mo. Cloth, $4; half-calf or morocco extra, $8.

Next Week:

THE LIFE OF WILLIAM H. SEWARD. With Selections from his Writings. 12mo. Cloth, $1.

Nearly Ready:

SATIRE AND SATIRISTS. By James Hannay, author of "Singleton Fontenoy." 12mo. Cloth, 75 cents.

m1-2t. J. S. REDFIELD, Nos. 110 and 112 Nassau-street.

A BEAUTIFUL NEW WORK IN BOTANY.—D. APPLETON & CO., 346 & 348 Broadway, have just published.

ANALYTICAL CLASS BOOK OF BOTANY. Designed for Academies and private students. A beautifully illustrated quarto. By Francis H. Green. In two parts. Part I.—Elements of Vegetable Structure and Physiology. Part II.—Systematic Botany; to which is added A Compendious Flora of the Northern States; with descriptions of more than 1000 different species. By Joseph W. Congdon.

PART I. and the FLORA, are each furnished separately.

[Extract from the Author's Preface.]

"Having been for several years a Teacher of Botany, I have had considerable opportunity of experimenting on the happiest means of imparting this delightlul science. The importance of Pictorial Illustrations, systematically combined for regular exercises, early suggested itself. A new system of teaching was thence wrought out consisting of a set of diagrams made to Illustrate Oral Lessons: and the plan was eminently successful. Those Lessons and Diagrams are reproduced in the present work, with such extension and improvements as the written form, and the superior light and progress of the times admit and demand. The illustrations are presented to the eye in large groups, and are either immediately, or very nearly, associated with the corresponding portions of the Text. They are designed to be used as regular exercises for study and recitation, the same as maps in Geography. They are, in fact, but a recapitulation of the text in another form; and thus, while they repeat the idea, they also give a pleasing variety to the lessons; and appealing from the eye to the mind, and the reverse, they awaken the most lively associations, tending to fix the impressions in the memory."

Recently Published,

CORNELL'S PRIMARY GEOGRAPHY. Illustrated with upward of seventy designs and twelve large maps. Price 50 cents.

☞ Copies sent for examination on a remittance of one-half the Publication price.

READING FOR LENT.—The following List, comprising Devotional Books and appropriate Readings for the Holy Season of Lent, may be found at STANFORD & SWORDS, 637 Broadway, New York.

The History, Object and Proper Observance of the Holy Season of Lent. By Rt. Rev. Wm. Ingraham Kip, D.D., Bishop of California.

Lent Lectures. Preached in the Church of St. Mary, Bryanston Square. By the Rev. T. E. Dibdin, D.D., Chaplain in Ordinary to His Majesty.

The Paschal or Lent Fast, Apostolical and Perpetual. By Peter Gunning. Published by His Majesty's special command.

Festival and Lenten Lectures. Delivered at St. George's Chapel, Windsor, in 1848-9. By the Rev. C. J. Abraham, B.D., Fellow of the King's College, and Assistant Master of Eton.

Sermons for the Christian Year. By the Rev. W. H. Lewis, D.D., Rector of the Church of the Holy Trinity, Brooklyn, New York.

The Whole Duty of Man. Laid down in a Plain and Familiar Way, for the use of all. With Private Devotions for Several Occasions.

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The Sayings of the Great Forty days. Between the Resurrection and the Ascension, regarded as the outlines of the Kingdom of God. By Geo. Moberley, D.C.L.

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